The LUTHERAN

ALTAR MOVES OUT

Communicants kneel around four sides in new Dublin (Pa.) church

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JUNE 28, 1961

WITH A LOUD VOICE

IN ILLINOIS it is customary in many areas for congregations to hold outdoor services at the site of their annual parish picnic.

Last summer we attended one of these services at a forest preserve close to O'Hare Airport where the big jets were constantly landing and taking off.

A GROUP of Boy Scouts tramped by, not realizing a service was in progress. Cars were coming and going, leaving off laughing, shouting people, who were picnicking in other areas. No service was ever held with more competition.

In the middle of the hymns a jet would roar over and drown us out, and, as it passed, we would find we had all kept going. Like the Psalmist, we sang praise with a loud voice and the music was still ascending. The preacher didn't even try to compete with the noise. He simply stopped with each interruption, then resumed.

HOW OFTEN today the voice of the church is drowned out by the machinery of progress! Still, when the roar has passed, the voice of the faithful can be heard, praising God, preaching the Gospel, witnessing to the world.

—MARY E. PETERMAN

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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THIS WEEK . . .

● COVER STORY. When a famous architect decided to try contemporary design for a country congregation, there might have been an explosion. But on dedication day, April 30, people of St. Luke's in Dublin, Pennsylvania, were extraordinarily well pleased with their new church. Cover picture shows communicants at rail around four sides of altar. In "Newest Thing on 313" (*p. 14*) Dr. Huldschiner describes the congregation's response to new ideas in church architecture.

● BIG NEWS story this week is highly important without being in the least surprising. There will be a merger bringing into existence the Lutheran Church in America. Augustana Church and United Lutheran Church have taken final action (*see* "Church in the News").

● JUST about everything that can be said about government aid for parochial schools has been said. But, as the U.S. Congress moved this month toward a decision, a Lutheran leader, Dr. Philip Johnson, made a fresh and vigorous statement at a House of Representatives committee hearing. "Who should pay for this school?" (*page 11*) is condensed from the Johnson testimony.

● GERMANS maintain their old tradition of religious instruction in the public schools. They don't have such great diversity of denominations as in America, and don't sharply separate church and state. But churches are making efforts to establish Sunday schools. An American, Dr. Gustav Wiencke, went to Germany this spring to study the methods of religious education being developed there. See "Germans go to Sunday school" (*page 19*).

● AND as a small sampling of an American technique in religious education, we report on an Africa project set up in an Illinois vacation church school (*page 22*).

THE CHURCH IN THE NEWS

Merger is final

"This is a moment that somehow tugs at the hearts because all of us, I'm sure, love Augustana," Dr. Malvin Lundeen told the assembly in Seattle this month.

What Augustana's delegates had just done was to vote the church out of existence or, as Augustana's President Lundeen said, to express a "desire to lose our life in the larger life of the Lutheran Church in America."

The vote ratifying the merger agreement with the United Lutheran Church, Suomi Synod, and American Evangelical Lutheran Church was 495 to 21 — 151 more than the two-thirds majority necessary. Action at Augustana's convention came after less than a half-hour of debate in which only two delegates spoke against the merger.

When the results of the written ballot were announced, delegates and visitors rose and sang the Te Deum. It was, as far as Augustana and ULC are concerned, the final action.

ULC synods unanimous

On the day that Augustana made its decision, the last of the United Lutheran synods to meet placed its stamp of approval on the merger. Meeting at Winnipeg, the Icelandic Synod by unanimous vote became the 32nd to favor merger.

The Icelandic Synod voted to disban with its 32 congregations becoming mem bers of area synods in the new churc It requested the new church to set up a Icelandic Conference. The AELC (Da ish) and Suomi (Finnish) groups had al indicated that their congregations wou become members of the area synods, wi an opportunity for those who wanted retain linguistic or cultural ties to me in conferences. Only linguistic grou which voted to retain separate existen was the ULC's Slovak-Zion Synod.

With close to 5,000 voters at the UL synod conventions this spring only 1 voted against merger. Largest negati vote was in Maryland (30 opposed, 1 in favor). Nineteen synods were unan mously in favor.

The Suomi Synod casts its final ball this week at its Fairport Harbor, Ohi convention (June 25-28) after a congr gational referendum conducted earli this year had approved the action. AEL delegates will vote in August.

Organizing convention for the L theran Church in America will be Detroit from June 28 to July 1 of ne year. Full operations of the new chur will begin on Jan 1, 1963.

Maximum strength asked

Augustana must bring its "greate possible strength" into the merger, D Malvin H. Lundeen declared in his "Sta of the Church" message at the Seat convention. Dr. Lundeen, president the 618,000-member body, called on A gustana pastors and congregations "maintain every aspect of our work the highest possible level."

The "disturbing" national and inte national situation demands that t church "be on the offensive in these da of transition," Dr. Lundeen asserted. H warned about the advance of communis

like a mighty religious force with its call for total life commitment."

On the other hand, he added, "mighty pressures are being exerted by organizations like the John Birch Society, as well as other intensely vocal, legalistic, and fundamentalistic anti-Communist, anti-Jewish, anti-Catholic, anti-Negro groups" which "in the name of patriotism would have us regimented under the totalitarianism of an extreme rightist position." Christians must "keep their balance between these two extremes," the Augustana president concluded.

Augustana judge makes headlines

There was a tough decision a federal court judge, Luther W. Youngdahl, had to make this month: was Austin J. Tobin in contempt of the U.S. Congress because he refused to supply documents a House of Representative judiciary committee wanted in its study of the Port of New York Authority? Judge Youngdahl ruled that Mr. Tobin was in contempt, and wrote what the New York *Times* called "a characteristically outspoken decision."

JUDGE LUTHER YOUNGDAHL
"Home and church first"

Judge Youngdahl had been famous for "outspoken decisions," especially in civil rights cases, since he became a federal court judge 10 years ago.

The *Times* (June 16) reported that Judge Youngdahl's "whole career" is said "to be based upon a desire to see Christianity work in public affairs."

"The home and the church," the *Times* quoted Judge Youngdahl, "should be every man's first interest." That's what his Swedish-born father, a Minneapolis grocer, taught his children. Judge Youngdahl was graduated from an Augustana college, Gustavus Adolphus, in St. Peter, Minnesota, and was elected governor of Minnesota in 1946. His brother Reuben is pastor of an Augustana church (Minneapolis).

Showdown on school aid

Roman Catholic clergymen were determined that they would not permit the United States government to give federal aid to public schools unless parochial schools also were cut in on the deal. When President John Kennedy insisted that aid to parochial schools is contrary to the U.S. constitution, the Roman Catholic hierarchy fell back to its secondary defense line—a demand for long-term, low-interest loans for constructing parochial school buildings.

The struggle moved toward a showdown in late June. The U.S. Senate had voted 49 to 34 in favor of the aid-to-education bill in the form President Kennedy recommended. It was in the House of Representatives that Roman Catholics prepared their terminal resistance, as they did in 1949 in defeating the Barden bill.

Representative John W. McCormick, Democratic party leader in the House, was holding the line for the Roman Catholic viewpoint. He wanted an

amendment to the Defense Education Act (*see page 10*) assuring loans to parochial schools, before the vote on public-school aid. He had behind him from 50 to 100 congressmen who are responsive to Roman Catholic influence, plus a large number of Republicans against any federal school aid.

Sam Rayburn, speaker of the House, insists the Kennedy proposal must be passed before congressmen take up the question of back-door strategy for aiding parochial schools.

Opinions on school aid

Battle lines on each side of the school-aid question were strangely drawn. On the Roman Catholic side was Rep. Adam Clayton Powell, Jr., chairman of the House Education and Labor Committee. He is pastor of a Baptist Church in New York City's Harlem.

But the superintendent of schools for the Roman Catholic diocese of Providence, R. I., said federal aid to parochial schools might be a mixed blessing since it could impose restrictions on design and building that might cause a parish to lose money. There is no "Catholic position" on federal aid to education, Msgr. Arthur T. Geoghegan said. Government money certainly should not go beyond supporting "areas of national concern" in school matters.

Subsidies to church-controlled schools would be "a violation of the religious liberty of all Americans," said a resolution adopted by the general board of the National Council of Churches. It would be "tantamount to aiding the church with public funds collected by taxation. Religion has prospered in America by avoiding this kind of governmental subsidy."

Equally opposed was the executive council of the United Synagogue of America, representing 700 Jewish congregations in the U.S. and Canada. Spokesmen for Lutherans, Baptists, and the National Association of Evangelicals had opposed the measure in testimony before the House Subcommittee on Education earlier this month.

Reds accuse priests in Hungary

In all except two countries which Communists control, the Reds had blackjacked or beguiled church leaders into passive obedience. The two countries: East Germany, where Lutherans have been bent but not broken. . . . Poland, where a powerful Roman Catholic Church has shrewd and courageous leadership in standing off total Red domination.

Hungary was a country where Reds succeeded promptly in teaching churchmen to echo the propaganda slogans of their Red masters (*see* THE LUTHERAN, *May 17*). Roman Catholic Cardinal Mindszenty was put in jail (now hiding out in the U.S. embassy), and Lutheran Bishop Ordass was twice deposed from office.

Evidently a few sparks of resistance still smoldered among Hungarian Roman Catholics. Eleven priests, monks, and church officials were tried this month in a Budapest court on charges of "plotting to overthrow the Communist regime." Ten pleaded guilty, but one, Father Oedoen Leonard, said he was innocent. Some of the churchmen were accused of "indecent behavior in connection with juveniles." The accused men got long prison sentences when the court spoke the last word on the case on June 19.

Lutherans won't choose pastors

Congregations in Hungary should not insist on the right to select their own pastors, said Lutheran Bishop Zoltan Kaldy. He commended a congregation

near Budapest which "entrusted the bishop" with sending a suitable pastor.

The congregation said, according to Bishop Kaldy: "Send us a pastor who preaches good sermons, is fond of people, and is progressive. A pastor who does not see the tasks which have to be performed by the congregation in a Hungary which is building socialism is unable to fulfill his duties among us. Our pastor cannot be reactionary."

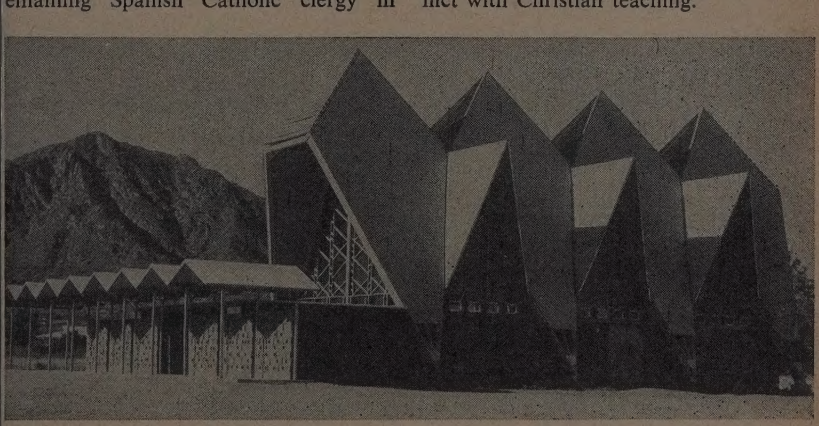
Priests leave Cuba

Aging Bishop Carlos Riu Angles boarded the Spanish liner "Guadalupe" in Havana last week to return to his native Spain. He was the first high-ranking Roman Catholic priest to leave Cuba since Castro told foreign-born priests to get out. In a May Day speech Castro said he would deport foreign priests. Nationalization of the island's 250 Catholic and 1,000 private schools had been ordered in April.

More priests would leave "within a few days," Havana Radio reported. All remaining Spanish Catholic clergy in Camaguey province, plus several Cuban priests, and some 30 priests in and around Havana, had been advised to get ready.

Castro "had reason to call the Catholic Church Cuba's fifth column," Moscow Radio commented. "During the recent reactionary attack on Cuba supported by the United States, the Catholic Church gave all-out support to the anti-Castro forces and blessed them. Now Catholic churches in Miami, Florida, have become arms depots and havens of refuge for the reactionary bandits."

More refugees from Cuba arrived in the United States. Arriving in Baltimore were 43 nuns whose schools and buildings had been confiscated by the Castro government. Police sealed off the classrooms on April 28 and said the sisters could continue to teach if they used revised textbooks and obeyed directives from the Minister of Education. Mother William, superior general of the Order, said in Baltimore that "this we could not permit. The new books teach atheistic communism and that dogma is in direct conflict with Christian teaching."



CHURCHES ARE CHANGING

Here's one a Lutheran congregation, Prince of Peace Church in Phoenix, Arizona, has constructed. Gabled roof lets in light. Church is built mostly of metal and glass.

Clergy take bus rides

Clergymen had been taking time out from their parish duties to go on bus trips to the deep south, testing local segregation laws. One busload of "freedom riders" this month included 14 Protestant and four Jewish clergymen—eight white and six Negroes.

In Tallahassee, Florida, they went on a hunger strike when the airport restaurant put up a "closed" sign. They waited out nine hours and said, "We're fine except that we're pretty hungry. We are firmly resolved that we will not eat or drink anything except water until we are served in the Savarin Restaurant."

There will be 37 Episcopal clergymen on a "prayer pilgrimage" starting in New Orleans in September, en route to their church's general convention in Detroit. White and Negro clergy will be included in the bus trip. They should be prepared to spend some time in jail, warned the Rev. John B. Morris. They will visit church-owned institutions which are still segregated and pray for "greater steps by the church in righting the wrongs in its life."

Opinions on freedom riders

"Nonviolent action" to help end segregation in the United States was approved by the general board of the National Council of Churches this month. The board said "nonviolent action to exercise the constitutional rights of all people to freedom of movement in interstate travel on a non-segregated basis" had "won world-wide admiration and praise."

"Freedom riders" were not mentioned in the resolution at the request of southern representatives. John E. Bryan of Birmingham, Alabama, urged that local communities be given "an opportunity to solve this problem."

Less restrained in his choice of words was Dr. Truman B. Douglass of the Congregational Christian Churches, speaking in Talladega, Alabama, who said freedom riders should keep on riding "until the jails are so filled that ordinary citizens would be compelled to take notice of the outcry for justice."

Dr. P. O. Bersell told the Augustana Church convention this month that the bus rides are "not a demonstration of nonviolent resistance but rather a premeditated excitation to violence and lamentable mob savagery." He said he deplores that "even ministers of the gospel have been leading spirits in promoting the ill-fated adventure of the so-called 'freedom riders.'"

Peace corps and the churches

Americans who want to give their services to far-away neighbors in undeveloped lands may enroll in the Peace Corps, a Kennedy administration invention, and work overseas without pay. This is what thousands of Americans (28,000 Protestants, 7,000 Roman Catholics) have been doing for years in church mission programs — staffing hospitals, teaching school, advising farmers, and so forth.

This month the Peace Corps people acknowledged that the quickest way to get their program in orbit would be by tieing it in with church projects. About

SYNOD VOTE ON MERGER

Last of the 32 United Lutheran synods to vote on the Lutheran Church in America merger was the Icelandic. Vote was unanimously in favor. The final score:

Synods favoring merger	32
Synods opposed	0

lf the initial $40 million expenditure ould consist of grants to strengthen ojects already begun by church groups. Church leaders were skeptical. Tieing mission ventures with a government-onsored program might mean getting ixed into the cold war. It would raise e old question of church-state separa-on. Dr. James A. Robinson, Presby-rian leader, said it might "lead the eace Corps into some very unfortunate d unhappy decisions if they go ahead ith these religious contracts." Others ought the difficulties could be straight-ned out, and church projects would enefit by substantial assistance in per-nnel and money.

nd so forth

Membership growth in the new Ameri-an Lutheran Church during 1960 hadn't een quite up to the pre-merger level, r. William Larsen reported. Total last ec. 31 was 2,306,780, a 2.15 per cent crease during the merger year.

Church construction in the U.S. is continuing at 1960's record billion-dollar level, the Census Bureau reported. Construction started during the first five months of 1961 totaled $384 million.

Students in New York's released-time program for religious education declined for the fourth straight year. In the city, 113,386 children participated during the 1960-61 term compared with a peak of 123,166 in 1957-58.

Dormitory buildings at six colleges of The American Lutheran Church will be constructed at a cost of $4 million, the church's Board of College Education decided. Government loans will aid in the financing.

Sweden's Lutheran clergy have petitioned the government for the right to refuse to perform wedding ceremonies they cannot conscientiously conduct. A pastor was recently fined for refusing to officiate at a marriage of divorced persons.

CHURCH TAKES A RIDE

St. John's Episcopal Church of Milwaukie, Oregon, was put aboard a barge for a trip down Willamette River to Oaks Historical Park

WASHINGTON

By ROBERT VAN DEUSEN

COMMUNIST PARTY SETBACK

NOTHING MUCH has been heard of the Communist Party in the U.S. in the past several years. The eleven top Communists were sent to jail in 1951 under a section of the Smith Act which forbids anyone "knowingly and wilfully" to advocate the overthrow of the U.S. government by violence. Since that time the membership has dwindled to less than 20,000.

Communists have no doubt been active during these years in attempts at subversion and sabotage. The latter has been handled quietly by the FBI. Subversive activity has not succeeded in any major way because public opinion has been sensitized to Communist aims and methods.

The Communist Party suffered a further setback when a ten-year legal battle by the Justice Department to force the party to register was climaxed by a Supreme Court ruling. The high court, in a 5-4 decision, upheld the controversial registration provision of the Internal Security Act of 1950. According to this law (the so-called McCarran Act) any "Communist-action" organization must register with the Attorney General, and make public its finances and membership list.

THE KEY POINT in defining a Communist-action organization is that it is substantially directed from abroad. The international importance of this decision was that it unmasked the pose of the Communist movement in the U.S. to b a legitimate political party. It declare the true purpose of the Communist Part to be the providing of a "tactical mean of advancing both the short and long range interests of the Soviet Union."

The divisive nature of the controvers was revealed in the split vote. The fou dissenting justices held that the registra tion provision of the McCarran Act vic lates the Fifth Amendment by forcin an organization to give information whic might later be used to incriminate it officers or members.

Party membership

IN ANOTHER 5-4 decision which adde teeth to the first ruling, the Suprem Court sustained the membership claus of the Smith Act of 1940. Under thi law, "active and knowing" membershi in an organization advocating the violen overthrow of the government is in itsel a crime.

The court made clear that somethin more than mere membership would hav to be proved, such as full awareness o party aims, before penalties could be in flicted. It would make possible, however prosecution of second and third strin Communist leaders and active members

Attorney General Robert Kennedy pre dicted that enforcement of the McCarra Act and the Smith Act would be resiste by the Communists through every devic available. Appeals and exceptions wil set off further long legal battles.

This is a price which the U.S. shoul be willing to pay in order to make sur that it does not violate its own basi concepts in defending itself against it enemies. The age-old struggle betwee the rights of the state and the rights o the individual is so basic that decision striking a balance between the two shoul be made with the utmost deliberation.

By PHILIP A. JOHNSON

STATEMENT by Lutheran leader at a U.S. House of Representatives committee hearing on federal aid to parochial schools

Who Should Pay for this School?

WE SUPPORT the right of our friends and brothers in the Roman Catholic Church to operate their own schools, so long as they are willing to assume the financial burden involved. We rejoice that we live in a country where all religious groups may practice their faith in freedom, and may attempt to persuade others of the rightness of their position.

But we would respectfully submit for the committee's consideration the observation that here in America, with our tradition of the independence of church and state, that both church and state have flourished. The principle of voluntary, private support of churches by their own members has made the churches strong.

The state, free of clerical domination, has been able to legislate impartially for its people as citizens, without regard to religious affiliation or pressure. European church leaders who visit our offices express admiration for the vitality of American churches, both Protestant and Catholic, which depend on the voluntary interest and support of their members. They warn us against turning back the clock to a system of church-state entanglement which saps the vitality of the church, and the sense of individual responsibility of its members.

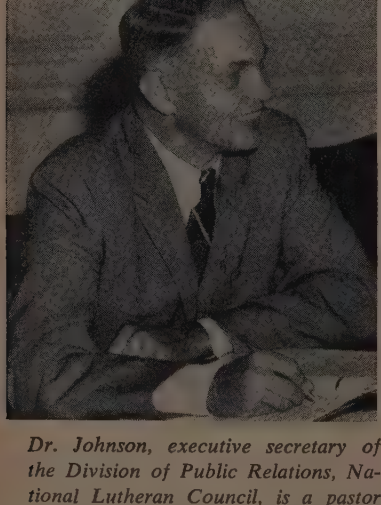
THERE ARE three major questions, among the many which demand specific answers, before such a far-reaching change in our national policy is made. The American people have a right to know, in clear and forthright terms:

1) *What is the compelling reason why such a drastic policy change should be demanded at this time?*

Is it truly an emergency for Catholic education? If so, why has not more use been made of the loan provisions under section 305 of Title III of the current National Defense Education Act?

If, despite evidence that less than 10 per cent of the funds made available under section 305 were actually drawn by non-public schools, it is maintained that a financial emergency exists for parochial schools, what assurance do we have that a parochial school system expanded with the aid of public funds could be supported adequately? Would there not then be an even more insistent demand for public funds, with the plea being, "You (the public) helped us build these schools; now it's up to you to help to support them."

A FURTHER QUESTION presents itself in this connection. If it is proposed that the American people become, through taxation, a partner in a sectarian educational enterprise, do not the American people have a right to know what investment their partner is making? Is he contributing according to his ability? Will he attempt to shift more and more of his load to the public?



Dr. Johnson, executive secretary of the Division of Public Relations, National Lutheran Council, is a pastor of the Augustana Lutheran Church.

It is maintained that the Catholic parent is subjected to "double taxation," since he pays taxes for public schools and makes contribution or pays assessment for support of his church and its parochial school. But how much does he give? The annual income and total wealth of the Roman Catholic Church in this country is a closely guarded secret.

I submit that in all fairness, before the American people embark on a policy of contributing to parochial school support there ought to be full disclosure of financial information—certainly as regards the status of the schools, and the proportion of church revenues whether from contributions, tuition, business interests, and the sponsorship of games of chance which are devoted to the schools.

As long as a church conducts and fully supports its own activities, its financial affairs are its own business. When the public is invited to make tax funds available to strengthen sectarian schools, the church finances become public business.

IN WHAT other way can the representatives of the public determine to what extent a demand for public funds is justified on the basis of financial emergency? Protestants are taxpayers too and many of them give generously to their churches to support activities which are in the national interest. Their programs of parish education, social welfare, youth activities, and aid through missions to underdeveloped countries, are all just as truly in the national interest as is the system of parochial schools.

We too are helping develop the mental, moral and spiritual fibre of America, and are contributing mature Christian citizens to our national life. But we do not believe that adherents of other faiths ought

to be taxed in order to support these activities.

2) *What lies at the end of the road, once the principle of federal and other public aid to parochial education is established?*

We would ask our friends who advocate such aid to be frank with us. We already see that the NDEA provision of loans for equipment is being used as a precedent for outright grants for the same purpose. Loans for limited remodeling are being used as precedent for proposals to grant loans for construction of classrooms, using the principle of "logical extension." But a logical extension of a crack in a dam is a destructive flood, and a logical extension of an unsound precedent is a disastrous policy.

WE WANT to know, does the doctrine of "distributive justice," as used by Msgr. Frederick G. Hochwalt, the distinguished representative of the National Catholic Welfare Conference, imply, by logical extension, complete public support for parochial schools, on the federal, state, and local levels?

And will the Roman Catholic hierarchy welcome the participation of public representatives in the management and control of schools for which it accepts public support? Will the support of sectarian schools from public funds lead eventually, by logical extension, to demands for public support for other aspects of the church's work? The time to consider such ultimate questions is now.

3 *The American public and their representatives need to ponder the question, "What will be the ultimate consequences to our national unity if we abandon or modify, in respect to elementary and secondary education, our traditional policy of separation of church and state?"*

It is wholly probable that Protestant churches and other groups, faced by a proliferation of publicly aided Roman Catholic schools will, in self-defense, move to establish parochial school systems of their own.

What then happens to the public schools? And what happens to our national unity which is based so largely on the public school as an integrating factor? (I use the word here in a cultural rather than a racial sense.) Public schools have provided a common denominator of experience for the vast majority of our citizens. They ought to be strengthened, and not eroded by public support of sectarian competitors.

WHAT HAPPENS to the unity of a local community when rival school systems begin to quarrel over the size of the slice of school-aid pie which they feel is rightfully theirs? Every school board budget session and every bond issue is likely to split the community wide open along the lines of religious cleavage. Issues will be judged not on the basis of the general welfare but by the question, "how much do we get out of this?" The picture of religious leaders racing each other to the door of the public treasury is not inspiring.

In the rich religious, ethnic and cultural diversity of America our national unity is based on common allegiance to our constitution and laws, on common devotion to our ideals and traditions, and on a mutual appreciation and trust of people of another faith, another race, another background than our own.

When, in America, constitution, tradition, and sound national policy have combined to put church and state asunder, let not man try to join them together in a mixed marriage whose children will be bitterness, tension, and strife.

NEWEST THING ON 313

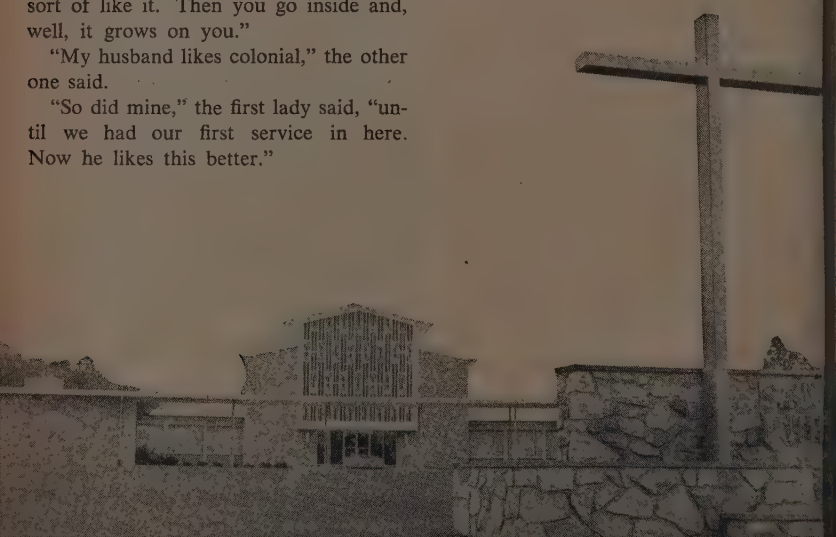
Along a Pennsylvania country road a drastically "contemporary" church was built, and people are getting enthusiastic about it

"IT'S LIKE THIS," one woman said to the other as they got out of their car: "First you say it doesn't look like a church. Then you look again and you sort of like it. Then you go inside and, well, it grows on you."

"My husband likes colonial," the other one said.

"So did mine," the first lady said, "until we had our first service in here. Now he likes this better."

The land is very green in the center of Pennsylvania's Bucks County. It's still dairy farm country. Names along



the road that cuts down into the low-lying Delaware plain are the same you find wherever Pennsylvania Germans settled — Moyer, Bishop, Wolff. Houses have not changed their appearance in 60 years. The Pennsylvania Dutch have never taken to new things in a hurry.

It's possible to miss the newest thing in central Bucks as you travel along Route 313 simply because you're not prepared for the sight. Rising out of the fields is St. Luke's Lutheran Church, a square, compact structure with a wide glass facade bounded by massive fieldstone walls. Jutting out in front on both sides are low-slung buildings of stone and glass that form a courtyard area from which the nave is reached.

St. Luke's is located at Dublin, Pa. Dublin's name does not come—as priests are telling their parishioners at St. Patrick's—from Ireland. There were two inns at that place which were known as the "Double Inn." Generations of Pennsylvania Dutch turned the name into "Doobl' Inn." It landed as "Dublin" on the map.

ST. LUKE'S, DUBLIN, was organized in 1869 and inherited the problems of Pennsylvania's rural parishes. It shared its pastor with another Lutheran Church (Christ, Tinicum), its building with a Reformed congregation. In 1953 it called its own pastor. William A. Davis, half Welsh and half German, had just graduated from Philadelphia Seminary. He had gone after a chemistry major at Muhlenberg College but decided for the ministry in his junior year.

Pastor Davis still looks more like a student than a father of three who's been in the ministry for eight years. When he came to Dublin he discovered that there was some talk of getting out of the old, heavy-set union church with its square tower. But before building a church of their own, the congregation had to pay off a $40,000 parsonage debt.

In 1956 the congregation bought a nine-acre tract along highway 313. In 1957 a motion to call in a professional fund-raiser to get the church building project rolling squeezed through by a two-vote margin.

Fund raising began without any idea of the kind of church the congregation wanted to build, but it's a fair guess that any poll taken at that time would have revealed an overwhelming majority in favor of a traditional church. The campaign went well. Although some refused to pledge, those who did committed $93,000 (average gift per family unit, $645).

IN THE MEANTIME Pastor Davis got the manual for organization of building committees from the ULC Department of Church Architecture in New York and every one of St. Luke's 410 communing members became a member of a committee. "We felt that if anyone wanted to fight the plan he should do it before the church was built," Pastor Davis says.

The committee reports filled 22 pages of a digest which ranged from an analysis of the nature of the church to projected population growth and from a study of the effects of window glare on people listening to a sermon to a listing of requirements of every Sunday school department.

At this point Harold E. Wagoner of Philadelphia was called in. Wagoner is

one of America's leading church architects and a man with long experience in dealing with building committees. When he came back with his first sketches of proposed floor plans, they were clearly contemporary.

There were some nostalgic words about the beauty of colonial design. "My men can draw colonial in their sleep," he said coolly, "and I can make a lot of money on it. It's the new and contemporary that takes time and figuring. But if you want to get a church that does for you what you want it to do, it's bound to be modern."

THE BUILDING COMMITTEE let that sink in and voted to go ahead. The committee had been carefully chosen so that it would have the largest possible base in the congregation. Chairman was a 44-year-old salesman with a high degree of interest in church work and a progressive outlook. The other four were an assistant postmaster from Doylestown, the operator of a general store, and two farmers.

Final floor plans were approved by a 15 per cent majority. When the elevations were drawn, St. Luke's revealed its startling new look that combined dignity with extreme practicality. And because the architect was given supervision in providing all furnishings, including rugs, curtains, chairs, and desks, there isn't one false note in the entire building.

The free-standing altar, surrounded on all sides by the communion rail, is moved close to the congregation. The pulpit on one side is balanced on the other by a prominently displayed baptismal font. Light comes through the clear glass front, highly placed windows under the eaves and four contemporary art windows in which stained-glass chips are set in a concrete-type building material.

Classrooms are spacious and cheerful, the fellowship hall boasts a large, raised stone fireplace. Specially selected curtain material lets light in, keeps glare out.

NEW ST. LUKE'S, when all landscaping is done, will have cost the congregation $285,000. Compared to some conventional-style churches built recently in the same area, it costs less but offers more. The congregation, Pastor Davis predicts, will need not more than a $100,000 mortgage to cover the cost, since unpledged money is coming in at an unforeseen rate.

It's an almost incongruous idea that this long-established, traditional congregation should have built a church as new as tomorrow's space ship in the middle of farmland. But even though the members used to receive communion standing before the altar and will now be kneeling around it, and even though some may still feel that a church needs a steeple to be a church, they're happy and proud to call St. Luke's their own.

"Even the organ sounds better in here than it used to," says the organist who's been playing for the congregation since she was a young girl. "And I thought it would be dark in the nave, but I can play in the daytime without a light on."

"There are no steps anywhere," says an 80-year-old lady who'd been climbing to the second-story nave in the old church all her life. "This church is built for people like us who can't move around any more like they used to."

"I didn't think it looked much like a church," says an old farmer, "but now every time I pass along the highway it seems to look more like one."

THERE WAS a woman who cleaned up in the nave the afternoon before dedication and said she couldn't sleep a wink all night. St. Luke's, she felt, looked more like a supermarket or a school than a church. Then she came back the next afternoon for the service. She saw the nave filled with people, the soft light coming from the wide window areas and through the stained-glass chips in the north wall, and she suddenly knew that if a building could offer a framework for worship, this was it.

There isn't one at St. Luke's, so far, who'd be prepared to say it isn't so.

ROBERT E. HULDSCHINER

Germans go to Sunday School

It's a fairly new idea in that country, since most of the religious instruction is in public schools

By GUSTAV K. WIENCKE

"DRIVE TO the center of the town," the letter said. "Anyone can direct you to St. Michael's Church."

It was a gloomy Sunday. A drizzly rain had been falling intermittently all morning and the little river in the north German town was full to its green banks. We were to visit Sunday school at St. Michael's in Hildesheim and then meet the secretary for the national Sunday School Association at noon.

"Turn right," we were told. "The church looks like a castle." There was no mistaking the massive hulk of St. Michael's. Its six heavy, severe towers did make it look like a fortress. They had been built to defend the church and monastery a thousand years ago when times were wild and the church was the center for both civilization and faith.

CHILDREN, CARRYING bright umbrellas, were crossing the wide lawn to the church door. No adults were arriving with them.

As we entered the church, the chill of the stone building enveloped us. Even the brilliant red and gold ceiling, painted 800 years ago to represent the family tree of Jesus and reaching from one

Six towers guard St. Michael's Church

end of the nave to the other, could not drive away the cold. But it did give a solemn splendor to the church. All persons who were present kept their coats on and the children wriggled in normal fashion on the dark, carved pews set on low wooden platforms as shields against the chill stone floor.

Teachers were on hand for each group —on the right side about 40 girls, on the left, 25 boys. A *"Gemeindehelferin"* (a kind of small sister to a director of religious education) in a blue raincoat was passing out mimeographed sheets to the teachers.

WE INTRODUCED ourselves because we felt as out of place as giraffes in a chicken yard, and were received with a nod. At eleven the assistant choirmaster, a young man in a black suit appeared and started teaching the children a chorale, *"Gelobt sei Gott,"* phrase by phrase and without accompaniment. The children's treble voices explored the lovely old tune hesitatingly.

Then the children dispersed, each class following its teacher. We chose to sit in the transept with a group of eighteen girls, eight- to ten-years old, and the largest and liveliest class. The teacher was a pink-cheeked girl of about eighteen who wore her hair in one massive braid, slung over her right shoulder.

She began immediately with the story of Jesus and the disciples at Emmaus. The telling of the story was peppered with questions and the eager girls would wave their hands and snap their fingers to get the teacher's attention. More than half participated in this pleasant exercise. The teacher was well prepared and made her points briskly. Jesus did three things—he explained the Old Testament . . . he gave a command . . . and he promised the Holy Spirit. This took just fifteen minutes.

THE APPEARANCE of the pastor, dressed in a black gown with white bands at the collar, was a signal for all to return to the church nave. All except four girls in our class. They had promised to chant the Kyrie and did so later on, clearly and effectively.

A formal service began and the pastor chanted the prayers and liturgy in the echoing church. After a hymn he climbed up into the pulpit and began to tell the story of Emmaus, developing it with questions. The children were eager to reply, but the pastor could not always get the answers he wanted.

Pointing to an immense, three-inch thick white candle that stood at the lectern, he asked, "Can anyone tell me what kind of a candle that is?" A boy waved his hand frantically, and the pastor nodded to him. "It's a wax candle." "True," admitted the pastor, and went on to explain the custom of an Easter candle which is lighted for the reading of the Gospel each Sunday until Pentecost.

The pastor closed with the words: "Dear children, for your lives, also, there is a great task. It is a task you cannot do alone. Say the words with me: 'I will never leave thee nor forsake thee.' " The children responded and the pastor closed with an "Amen."

TWO CHILDREN came up the aisle. Each carried a soft black velvet bag suspended from a short pole for taking up the offering. Then the pastor asked, "Are there any birthday children?" There was some agitated whispering and two shy girls came forward. One was five, the other eight. Each one curtsied politely to the

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Dr. Wiencke, a staff editor of the ULC Board of Parish Education, visited Europe to study teaching methods there.

Red and gold ceiling in St. Michael's

pastor and he gave each a small colored picture. Then the children walked with him to the great altar under the gilded medieval crucifix and stood behind him during the general prayer.

After the service the pastor came to chat with us. A woman and several old people passed us. The woman was carrying a small feather-bed on her outstretched arms, and nestled in its white folds was a baby.

"There are baptisms every Sunday," we were told, and the senior pastor was waiting far in the front at the font. No wonder there are baptisms each Sunday, for St. Michael numbers 12,000 souls in its parish. Of these, 6,500 are assigned to the senior pastor, 5,500 to the junior pastor. On a normal Sunday about 350-400 attend church service and there are 120-150 in Sunday school. Children are not encouraged to attend church with their parents, but there are supervised play groups for them during the service.

LATER ON, Pastor Walter Wiese, first full-time secretary of the Sunday School Association for all the German Protestant churches, met us. He told us that the Sunday school in Germany is not the main trunk of Christian education. It is a comparatively recent, century-old side branch, which was introduced in Berlin by two merchants in 1864—an American, Albert Woodruff, and Wilhelm Broeckelmann of Bremen. "It does not seek to be a school or to instruct. Here the trend is to use it for accustoming children to the liturgy of the church."

We realized that it would be unfair to use American standards for measuring the Christian education of Lutheran churches in Europe. For one thing, the Lutheran church is so deeply rooted in the history of the people—handsome St. Michael's and a half-dozen equally historic church buildings in Hildesheim, the German language itself a heritage and creation of Martin Luther, the stalwart figure of Bishop Hanns Lilje of nearby Hannover, the increasing concern of keen minds in the clergy with political and social matters following the bitter experience under Hitler—all these in their way are part of the world in which a child grows up.

AND IT is only about half a century since the church surrendered its full control over public education and passed it on to the state. Even today the main trunk of Christian education is in the public school. Two hours a week of Bible stories and learning hymns in the elementary school! And nearly every boy and girl is baptized and later confirmed.

Not everywhere are people simply content with what is old and traditional. We

were greatly impressed by the depth and earnestness of small study groups which meet to penetrate more deeply into God's Word than most lay groups in America would have the patience and spiritual muscle to do. In one sense the outreach of the church is wide and thin. But here and there small groups have been moved powerfully by the vitality of the Word.

SEVENTY-FIVE miles from Hannover, across the Iron Curtain in East Germany, the church must nourish its Christian education in a harsher climate. As the public school nibbles away more and more of the child's day—a 7 A.M. to 8 P.M. school day is being introduced—less time is available to the church.

"We must experiment and find new ways. We must be flexible," Dr. Hafa, a Christian education executive for East Germany told us in Berlin. Interest in the east is keen in the American Sunday school for clues as to how to transform the liturgical *Kindergottesdienst* into a real Sunday school for instruction.

INSTRUCTION via radio broadcasts may also open up other possibilities. In this race against time it seems inevitable that Christian education in the churches of the East will take on new forms. But we saw few signs of any radical change in the system of Sunday *Kindergottesdienst* and public school Bible story instruction in the West.

Round-trip to Africa in Illinois

Vacation school pupils took their parents on a safari, and learned much about how others live

IT WAS a summer evening in Oak Park, Illinois, as parents and relatives of the children enrolled in vacation church school arrived at the Lutheran Church of the Good Shepherd to attend an African safari.

Vacation church school was almost over. One hundred and nine children from pre-school through junior high school had spent two weeks studying "Missionaries for Christ" with emphasis on Africa. Now it was time for the demonstration program to show the parents what the children had accomplished.

An invitation in the form of a passenger ticket for a safari to Africa was sent home to the parents. This was based on an authentic ticket to Africa, giving departure station, date, time, complete

By INA MAE and HAROLD SCHLEDEN

routing, baggage weight, and flight numbers.

Upon entering the narthex of the church the passengers saw a large green palm tree and the sign INOCULATIONS. Two assistant teachers, dressed as a nurse and a nurse's aid, greeted the passengers. Each passenger received his "shot"—a dab of mercurochrome dropped from a hypodermic needle.

AFTER THEY had their "shots" the passengers were given their safari folders. The older children made these. The two-pocket folder included a passport with directions for the safari, a registration card to fill out, a name tag in the shape of a map of Africa stamped with pictures of African animals, information concerning the nine classrooms they would visit, and the closing worship service.

When all passengers were assembled in the nave of the church, the senior guide welcomed the passengers and gave them instructions for the safari. The guides were junior high school students. They wore white gloves and wide green sashes with gold letters reading GUIDE. Every 12 passengers was assigned a guide. Everyone started on the safari at the same time but each tour started in a different classroom.

Passengers went up the stairs to second floor to see pre-school I and II . . . down the fire escape into the fifth grade room . . . out the side door and around the back of the church into the church house to the kindergarten class . . . to the narthex of the church to the junior high school class . . . downstairs to the front of the basement to the fourth grade class . . . to the rear of the basement for the first, second, and third grade classes . . . then back to the nave of the church.

Each class presented a five-minute program. Some went through a regular class day's work. Some of the classes had the children take turns explaining the class projects. Tiny tots did finger plays, songs, and prayers. One class presented a drama. Another class softly beat the drums they had made and recited a poem of welcome. When they came to the junior high school class each guide had to explain his own class projects.

Class projects on display included a kaleidoscopic panorama of dioramas, model African villages, a house of leaves, drums, rattlers, weaving, finger paintings, colorful murals, charts, and maps of Paul's journeys.

AT THE conclusion of the safari all the tours were guided back to the nave of the church for a brief closing worship service conducted by the children of the school. This included an African call to worship and an African song festival with a campfire setting led by the primary children.

All the children had their own safari the following day, which was the last day of the school. They had their inoculations and toured all the classrooms. Then they all gathered in the church to hear a lecture by Mrs. Dorothy Anderson Wicklund, former medical missionary to Tanganyika.

It is our hope that, out of our vacation school, at least one of our children may be a missionary in an overseas field.

WE HAVE SPENT much of our time educating Christians to agree and be agreeable, and too little time teaching them what to do in situations where lack of agreement is both inevitable and obvious.

—HARRY A. DEWIRE in *The Christian as Communicator* (Westminster)

FIVE MAKE A FAMILY

Welcome Home

"JUNE is a perfect month." I sighed and sniffed the night scents as we drove down our street. It was 10 P.M. and Dan and I were returning from our three-day trip. One stimulating day at the conference on the church in new suburbs and housing developments. Two leisurely days of aimless driving, picnicking, and walking in state parks. And delightful June weather.

We had talked constantly while we were away. Seldom do we have a chance to talk without one, two, or three children joining us. Karen, Pete, and Sue—they all think the talk must be interesting if they see Dan and me conversing.

"THE FLOWERS and trees were so beautiful everywhere," I said. "I wish we could have stayed away two weeks."

"Yes . . . and I wish the conference had been longer," Dan said. "When the head of the state housing department started on the subject of nondiscrimination in housing, I could see questions on some faces. The meeting would have lasted till midnight if he had tried to answer all questions."

"Isn't it strange?" I asked. "We were all church people there, all Christians, and yet some had questions about discrimination. Wouldn't you think that conference group would be the first to welcome and work for laws and actions against segregation and discrimination?"

"You'd think so. But every group is made up of a cross section of U.S.A., with all the prejudices, bigotry, petty meanness." Dan turned in our driveway. "Someone's home . . . lights are on. Probably Pete. He's opened the garage doors."

"Pete and Karen, perhaps. I think Sue will stay on at the Wagners' tonight, too, unless she sees we are home and decides to return to the fold."

THE KITCHEN DOOR was opened. A figure was silhouetted against the screen door. "Hi, Mom!" Pete shouted and clattered down the steps.

"Shush!" I whispered across the lawn. "You'll wake the neighbors. Hello, Pete."

"Aw . . . Mr. and Mrs. Mawson are up. Mrs. Mawson saw Karen and me come home about eight. She telephoned to say she's keeping an eye on us until you and Dad come home."

Pete ran to the other side of the car. "Let me drive it into the garage, Dad? Come on, Dad. Let me."

"Yoo hoo, Mother!" Karen stood on the back steps. She crossed the lawn to meet me.

"Goodness!" I whispered as I transferred some of my parcels from the car to her arms. "Why didn't you and Pete call out the band?"

"It's inside," Karen said and nodded to the house. Suddenly Sue appeared, tooting a raucous horn.

SHE MARCHED and tooted down the steps and across the lawn. When she reached me, I put my arm around her, removed the horn, and kissed her. "Thanks for the welcome-home music, but, Honey, it's ten o'clock."

"No one's in bed." Sue looked around. There were lighted windows in every house and the green ghost light of television in many windows.

She skipped beside me. "Bring me anything?"

"Some stones for your rock collection," I said.

"Oh . . ." Disappointment. "That's nice. But I mean something . . . like a present?"

"Quit teasing your daughter, Connie," my husband ordered. He joined us with an armload of parcels.

"I've never traveled in such a messy way," Dan said. "Your mother said we'd take only one suitcase, since we were to be gone only three days. As a result, anything we acquired had to be tossed into the back seat or the trunk. The car's full of paper bags, picnic remnants, pamphlets and programs from the conference, road maps, newspapers . . ."

"Why this sudden passion for neatness, Dad?" Karen teased, taking my side. "I'll bet you never even packed the one suitcase mother did take!"

DAN MUTTERED something about you women always sticking together and pretended to stagger up the steps with his load of parcels and the picnic basket.

"What did you bring me?" Sue was persistent.

"Daddy found the record you wanted and I have a souvenir for you from one of the parks. But you'll have to wait until we sort out the parcels."

Karen dumped her armload on the kitchen table. "Ummm . . . a half box of peanut crunch. Want a piece, Sue?"

Karen, Pete, and Sue hung around while Dan and I had drinks of cold water and then started to open bags.

"You'd think they are all six years old," I murmured to Dan. "I'm a bit disappointed. I hoped they'd ask about the conference. All they're interested in is presents and souvenirs."

I WAS WRONG. Karen had been emptying the picnic basket and some bags that looked as if they contained food. She had the milk, the instant coffee jar, and a family-size bottle of soda on the table. In a few minutes all the left-over food was on the table, plus food from the refrigerator.

"Come . . . everyone," Karen ordered. "I'm hungry. I haven't eaten since six at Alice's. Mr. Anderson drove me home after dinner. And Pete's been asking for food ever since he came home. I stalled him off till you arrived."

"Yeah . . . Karen said we could have a kitchen picnic and hear about the conference," Pete said, pouring milk for himself.

"And Karen said it was O.K. for me to stay up till you came home," Sue said. "I was going to stay with Mrs. Wagner tonight, too, but I was homesick."

"We were homesick, too," I laughed. "We had such a good time by ourselves. But every half-hour your father would say, 'I wonder what the children are doing?' Or I'd say, 'I hope Pete remembered to put on clean socks.' "

"Enough of sentiment," Karen said. "Start at the beginning. Tell us everything. I hope you saved the conference programs? And picked up all the free materials?"

"Of course," Dan said. "I'll use it for reporting to the church groups."

"May I have it afterward?" Karen asked. "One of the Luther League committees would like to look it over."

"Oh . . . shush, Karen!" Pete interrupted. "We want to hear Dad and Mom talk, not you. You haven't been to a conference!"

CAN YOU NAME IT?

A FEW WEEKS AGO, *The New York Times'* sharp-eyed columnist James Reston came up with a description of a fascinating new invention that is currently enjoying great attention in Europe. This invention, says Reston, consists of a pair of gleaming steel rails which are laid in parallel lines along the ground from one town to another. On these rails is placed a string of vehicles which are known as A TRAIN.

Somewhere in a central office a piece of paper is printed which indicates that this TRAIN will leave, let us say, Bern, Switzerland, at 8 o'clock in the morning and that it will arrive in Zurich at 9:42 o'clock. What makes all this most exciting is the fact that what the paper says the TRAIN will do, it *does!* This European invention tickles my imagination. Who knows, some brave advocates of free enterprise may even introduce it to America.

JAMES RESTON may not know it but there are some new inventions in America that, surprisingly enough, do work. We Lutherans have a beauty. Trying to identify it on "What's My Line" the indefatigable Dorothy Kilgallen would get a prompt "no" answer if she asked, "Is it bigger than a bread box?"

Of rectangular shape with dimensions of 8½ x 5¾ x 1½, it may be held in any position, so that one may say that it is either long and narrow or short and squat. If one gets a good grip on its two pounds and two ounces, he can hold it out at arms' length with the least amount of strain.

In composition this object derives its bulk from a mass of numerous pieces of paper all neatly sewn together and cut so that the sides of the pile have a straight-edged smoothness rivaling a plastered wall. Encasing the pile of paper on three sides of the elongated cuboid is a sturdy covering of brilliant red.

IT REQUIRES little clinical training to make use of this item. Grasping the left-hand red edge firmly in one's left hand, and using the right index finger to lift the opposite edge of the red covering, almost any person can turn back the outer layer and behold the object's interior. By resorting to the same procedure, again using the index finger, one can easily learn to manipulate each of the pieces of paper and as he does his eyes will behold a host of markings.

Here scattered across stretches of gleaming white are words: big words, little words, simple words, difficult words, words in English, a few in Latin, and even some in Greek. Some of the pages have an extra added feature, which helpfully breaks the monotony of the military-precisioned rows of words. Here are long black lines covered with little dots, some black, some "hollow," and some with long tails, looking for all the world like a bunch of the neighborhood moppets hanging on the back fence.

NOT ALL of our society is acquainted with this invention. For the most part it is usually found in churches, although a few enlightened families have purchased them for their homes. In the churches these objects rest in neatly fitted "gantries" which are attached to the backs of the benches.

It's interesting to see how this invention is used. On a Sunday morning there is a sudden converging from all directions upon the churches. People enter the doors and take their places on the benches provided. As if on a signal, although none seems to be given, the people reach forward and extract this red object from its resting place. Standing in their places they follow the directions outlined above and all direct their attention to the same piece of paper.

Then a wonderful thing happens. Suddenly the quiet assembly breaks forth into song. While hundreds of pairs of eyes follow carefully both the words and the little black and "hollow" dots on the fences, hundreds of mouths are opened in song. As this activity progresses, fingers turn back and forth among the pieces of paper in unison, and always whether in song or in the spoken word, the eyes follow the sequence of things.

ALL THIS happens in thousands of places all throughout the United States and Canada every Sunday morning, and most of the time without a hitch. Of course it wasn't always so. It took some time for people to catch the knack of using the forefinger to go back and forth among the papers, but by and large this invention is working!

Not every group of people which has adopted this object always follow the same path as do the people in other places. Some go one way, others go another. But whether the inspector is in one group or another he is soon convinced that the people have mastered the object.

This is not to suggest that there is no trouble in places and among groups which have taken up the use of this thing. But the trouble arises most of the time when the leader of the group, a costumed figure who bears the title pastor or minister, departs from the established order.

Unfortunately there are such people. These are the kind who, reading a set of directions on the outside of a package or bottle, deliberately use it in some other way. We have such kinds in the church. Departing from the orderly arrangement of the sections of the outlines they insert something new and different here, or cut out something else there.

The reasons (if reasons they may be said to be) are usually dictated by personal tastes and whims rather than any intelligent consideration. And yet if this invention is to work, the people who use it must make sure that the order be followed according to the words as they are set down.

THE IMPORTANT thing however is, that like the trains described by James Reston, this red object works. Take a group of people, men, women, and children, of all ages, all sorts of interests, aptitudes, abilities, and predilections and bring them together to use this object, and you'll see that it has a remarkable effect.

In the place of all the things that tend to make them different, they are now united as one man in an activity which has as its center the worship of Almighty God. Talk, which before centered on business, play, problems, is now replaced by conversation between man and God.

Throats that only a short while before poured out the banalities of modern song are now lifted in a single chorus of praise to the Holy Trinity. Men speak of their sins, and God tells them they are forgiven. Men speak of their hopes and God shows them his Son. Men talk of their failure to set things right in the world, and God says Love is the answer.

We have a wonderful invention in this red-covered "smaller-than-a-bread-box," rectangular-shaped object in our churches.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Home care

QUESTION: Joan is ten, and is more or less irresponsible. I am not quite sure how much help I should expect from her in the care of our home, especially her own room.

REPLY: In homes where there is help, children are hindered from learning to assume the responsibility of which they are capable. Of course, the number of such households is relatively small. In most of our homes, where all or a large part of the work is done by family members, children should be expected to carry a fair share—an increasing portion—of the common obligations, particularly care of their own rooms. Such responsibilities are part of the preparation for wholesome social living.

Ten-year-olds are not naturally devoted to neatness, and disorder is not a disturbing factor for them. But they are capable of doing a good many things, especially in summer, when school does not press. A degree of motivation may be introduced by letting the youngster help select some things for the room, by giving praise for well-doing, and by some co-operative help. Some reminders will be needed—but they should be kept as pleasant as possible.

Spending holiday

QUESTION: Mr. X, my neighbor, lost his wife by death a few months ago. He is fifty-two. He has no relatives in this community. When a recent holiday came around, in order not to be alone at home, he bought a round-trip ticket to Washington, boarded the train in the morning, and took a return train an hour after he had arrived. He got home just as darkness was falling. It seemed to me that he must have had a dull holiday. I did not learn of this until it was too late to do anything.

REPLY: Whether your neighbor had a dull day or an interesting day depended on a number of things. Did he find an agreeable person with whom to converse? Did he take along suitable reading matter? Was the territory covered new to him, or an old story? Much of our enjoyment or annoyance issues from our attitudes, fund of information, and ability to "mix" with people. But, in any case, he had a problem to solve because of the circumstances.

It appears that a church organization could well make a survey of persons, members or nonmembers, who have need of companionship, and arrange some plans to help them over the hard places. Everyone in such a situation has a need of friendly ministration.

Childless marriage

QUESTION: I notice a good many childless marriages in our community—and in our church. Can such marriages be regarded as successful?

REPLY: Of course such marriages can be rated successful—but not to the largest possible degree. It appears that 8 to 10 per cent of couples cannot have children, but medical science is now able to help perhaps half of them. While children are not a panacea for changing unhappy marriages into happy ones, they can greatly enrich the lives of parents, and vice versa.

SERMON ON THE MOUNT

God's Image In Us. By Edward N. West. World Publishing Co. 181 pages. $3.50.

Based on the conviction that God invariably treats his children as persons, not puppets—and even as the kind of persons we ought to be instead of the kind we are—Canon West uses the Sermon on the Mount as illustrative material. Through it he compares and contrasts God's image in us with the much less flattering image we persist in having of ourselves.

The author's description of the social and historical context in which Jesus spoke deserves commendation, although there is nothing startingly new here. By all odds, the meat of the volume is in his felicitous and arresting way of placing modern man's moral and spiritual problems in the context of the gospel. It is encouraging to realize that Jesus spoke to people "astonishingly like Christians of the 20th century."

This volume, filled with attention-getting expressions and at times almost epigramatic material, will be of special value for lay readers, but pastors will find it an excellent sliving board for homiletical plunges.

New York City ROBERT D. HERSHEY

UNITY OF THE BIBLE

The Design of the Scriptures. By Robert C. Dentan. McGraw Hill. 276 pages. $5.

The author seeks to set "forth the teaching of the Bible in such a way as to illustrate the consistency and organic unity of biblical thought."

The results of biblical criticism are presupposed and not discussed, as the primary emphasis is upon faith and life.

The three divisions of the book deal with *history, doctrine,* and *life.* The historical approach is not that of the strictly chronological sequence of events but the theological significance of events in the total perspective. For example, Abraham is more important as the example of the faith upheld in Pauline writings than as the somewhat dim figure of history appearing in Genesis. A serious attempt is made to relate the Old and New Testaments and the author is well aware of the danger of "proof texts."

The aim of the book is admirable, in as much as many see the Bible as unrelated "pools of information" whereas in the Scriptures we are dealing with a river continuous in its flow and movement. For the serious student of the Bible, however, it is to be questioned whether little capsules of knowledge on such major issues as worship, justice, and faith really add a great deal.

And for those who are not students in the technical sense of the word, the author operates on an invalid assumption—that the reader will familiarize himself with the suggested passages of Scripture. Unless this is done, much is lost in what the book will contribute. INEZ SEAGLE

Lenoir Rhyne College

SAVE MARRIAGES

Premarital Counseling: A Manual for Ministers. By J. Kenneth Morris. Prentice Hall. 240 pages. $5.25.

Here is a book in which psychology and theology are interwoven in a way that the minister finds helpful.

The book is divided into "The Need," "The Approach," "Methods," "Essential Areas for Consideration," "The Overview."

In the appendices the official statements of the Episcopal, Presbyterian, Methodist, and United Lutheran Church regarding marriage are printed. There are also forms for a marriage information blank, for a background schedule for premarital interviews, and for a declaration of intention.

Perhaps many pastors are not aware of the extent to which premarital counseling can prevent marriage failures, nor the extent to which premarital counseling can be one of the means to relate young people to the church effectively. This awareness is sharpened by the writer of this book.

Furthermore, Morris does a good job

of applying the nondirective counseling approach. However, even though the nondirective approach is emphasized, the writer points to the peculiar nature of the relationship in that there is something authoritative about the pastor's "father-relationship" in a procedure which clearly demands that premarital counseling is a prerequisite, or at least, a taken-for-granted practice.

One is happy to learn of Mr. Morris' procedures. However it could leave many pastors with a feeling of being overwhelmed if he felt that every marriage he performed would be preceded by—on the average—at least eight interviews. But the book may inspire some pastors to become better informed about both counseling and marriage adjustments. CHARLES P. CRESSMAN

Grove City, Pa.

ALBRIGHT FESTSCHRIFT

The Bible and the Ancient Near East. Edited by G. Ernest Wright. Doubleday. 409 pages. $7.50.

The subtitle of this collection of studies points to its purpose—"Essays in Honor of William Foxwell Albright"—on the occasion of his seventieth birthday. The name of Professor Albright is written large over almost every phase of biblical and Near Eastern studies for about three decades and the impact of his contributions is becoming clearer and more astounding every year. The bare listing of his books, articles, and reviews covers twenty-six closely printed pages—and not all are included.

The volume contains thirteen articles (really fourteen, since the one on chronology is composed of two parts) plus a reprint of Dr. Albright's evaluation of "The Role of the Canaanites in the History of Civilization" in revised form. The contributors, for the most part, are former students of Albright's; the others are colleagues. The studies survey the development of biblical and Near Eastern studies during the past thirty years.

Thus Bright treats "Modern Study of OT Literature"; Mendenhall, "Biblical History in Transition"; Father Moran, "The Hebrew Language in its Northwest Semitic Background"; Wright, "The Archaeology of Palestine"; Orlinsky, "The Textual Criticism of the OT"; Cross, "The Development of the Jewish Scripts"; Freedman and Campbell, "The Chronology of Israel and the Ancient Near East"; Van Beek, "South Arabian History and Archaeology"; Kramer, "Sumerian Literature"; Jacobsen, "Formative Tendencies in Sumerian Religion"; "Lambdin, "Egypt: Its Language and Literature"; Wilson, "Egyptian Culture and Religion"; and Goetzke, "Hittite and Anatolian Studies." All of those areas have been profoundly influenced by the work of Albright, particularly those dealing with language, history, archaeology and chronology.

Special attention may be directed to Father Moran's survey of developments in our understanding of the Northwest Semitic language milieu and its contribution to the interpretation of Hebrew. The process sketched has been arduous and painful, with a little light here, a bit more there, until we are now beginning to see more clearly the nuances of the structure of Hebrew which will be of immense significance for Bible translators and theologians.

Wright's incisive summary of archaeological studies with its charts of the loci and the outstanding discoveries at the various sites is worth the price of the book. The cultural environment of the land in every period has been clarified in many ways and the scientific basis for the proper application of archaeological discoveries in Palestine was laid down by Albright and has been advanced by the Baltimore school.

The chronological chapter by Freedman and Campbell also deserves special emphasis, notably the chart of dates appended which lists the important periods and kings for Egypt, Palestine, Syria-Asia Minor, Assyria and Babylon from ca. 3800 B.C. to the time of Alexander the Great. Of particular interest to the reviewer is Van Beek's outline of South Arabian history and archaeology of which so little has been known until recently. J. M. MYERS

Gettysburg, Pa.

SYNOD CONVENTIONS

CANADA

St. Peter's Church, Preston, Ont., June 5-8

Dr. Lotz elected president

By NORMAN BERNER

PRESTON, ONT., CANADA—Dr. Albert W. Lotz, Kitchener, was elected president of the Canada Synod at its centennial meeting. He succeeds Dr. Albert G. Jacobi, who had served the limit of two four-year terms.

Major item of business was the recommendation of the Centennial Advance Committee of a goal of $398,700 for a new seminary building at Waterloo and student centers at London and Montreal. After considerable discussion, which revealed no active opposition, the goal was adopted by a unanimous vote. The campaign will be held early in 1962.

The Board of Governors of Waterloo Lutheran University announced an ambitious expansion program totaling $1,171,220. Already under construction is a women's residence costing $488,750. Other buildings will be men's residence, auditorium and student union.

The program is being financed by a grant of $354,000 from the Canada Council and a 50-year loan of $592,510 from the Central Mortgage and Housing Corporation. No capital funds would be sought from the synod. According to Treasurer Harry Greb, the amortization and operating cost of the expansion would be $22,907 annually, and could be met by increased enrollment and some curtailment of courses offered.

Ratification of the LCA merger was made by a 144-0 vote. Chief point of discussion was the wisdom of joining the Canada and Nova Scotia synods into one synod covering almost half of the dominion.

Dr. A. G. Jacobi, Dr. A. W. Lotz, the Rev. Norman A. Berner and the Rev. Karl J. Knauff were appointed to work with Dr. C. H. Whitteker and Rev. Douglas A. Conrad of the Nova Scotia Synod as a "little JCLU." They will plan for the constituting convention of the Eastern Canada Synod in the fall of 1962.

Most spirited debate took place when the Luther League requested the calling of a staff person to work with the youth of the synod. Members of the parish education committee were quick to point out that they had been advocating a parish education director. However, last year's convention had deferred action in view of the pending merger.

Taken by surprise by the Luther League move, the synod worked out a compromise

Centennial rally principals: Dr. U. S. Leupold, Pastor A. Goos, Dr. J. H. Reble, Dr. A. G. Jacobi, Pastor D. A. Conrad, Dr. John Schmieder, Dr. J. Ray Houser

which instructed the executive committee to call another staff official in consultation with the parish education committee and the Luther League.

Evidence of continued growth was provided by Statistician O. T. C. Stockmann who reported that baptized membership had increased by 2,258 to 65,983. Total expenditures were $2,216,177, an average of $71.02 per communing member, an increase of $3.85 over 1959.

BUDGET ADOPTED for 1962 was $639,620, including ULCA dowry. The share will be $20.50 per communing member.

Two missions were received into membership: Augsburg, Brampton, and St. Mark, Sault Ste. Marie. Three new pastors were welcomed: Otto Reble, Heinz Dahle and John Montgomery.

President-emeritus John H. Reble was the convention chaplain.

The ULCA is "moderately healthy," according to its secretary, Dr. George Harkins. He gave two presentations on the work of the church, and spoke at the centennial banquet.

Preceding the business sessions, the synod held its Centennial Rally in the Kitchener Memorial Auditorium. Five thousand people heard President Albert G. Jacobi urge the formation of a united Lutheran Church in Canada, including all members of every group.

On Thursday afternoon the convention made a pilgrimage to Zion Lutheran Church, Maple, where the synod had been organized in 1861. Dr. Bernard Fetterly, representative of the Pittsburgh Synod which had mothered the Canada Synod, gave the address.

The Rev. Norman Keffer, New Hamburg, and Margaret Keffer, Maple, took part in the unveiling of a historical plaque on the church lawn. Both are related to Adam Keffer who, in 1848 and 1849 walked to meetings of the Pittsburgh Synod to seek pastors for the Lutherans in the townships north of Toronto. As a result of those historic walks pastors were sent and the Canada Synod was founded.

WESTERN CANADA

Trinity Church, Saskatoon, Sask., June 2-6

Merger approved, dowry voted

By E. G. GOOS

SASKATOON, SASK.—Delegates to the 46th convention of the Western Canada Synod unanimously approved the agreement of consolidation which will create the new Lutheran Church in America.

The convention also accepted the benevolence apportionment of $140,792, including a dowry gift to the new church of $23,465. Then to the budget was added $62,655 for synodical expenditures.

It was decided to apportion the first $203,447 in receipts 60 per cent for ULCA and 40 per cent for other needs. All receipts over that figure are to be remitted to ULCA.

The Rev. Reinhold G. Sedo, president and all other officers of the synod were re-elected by acclamation. Four pastors were received: Dr. Friedrich Holch, the Rev. Edwin Hansen, the Rev. Jacob Rossnagel and the Rev. O. Jack Larson.

Dr. Henry Endress, executive director of the Lutheran Laymen's Movement, was the ULCA representative. He encouraged the delegates to do their full part in the work of the church. Prof. Harold Floreen, of Luther Seminary, Saskatoon, brought greetings from the Canada Conference of the Augustana Church.

A special budget provision was made for the synod parish education committee, which reported plans for introducing the Long Range Program now being prepared. The social missions committee also obtained an appropriation for training part-time and full time chaplains.

A proposal was approved for co-operation with other Lutheran church bodies in theological education at the Lutheran College and Seminary in Saskatoon. But the convention favored continued efforts toward full co-operative ownership and management

of one seminary for Lutherans in western Canada.

The statistician reported negligible changes in baptized and confirmed membership, but said communing membership rose 5 per cent during 1960, up to 79.5 per cent of the confirmed enrollment.

A 10 per cent increase was noted in total contributions of members, with a 23 per cent improvement in benevolence receipts.

A two-day stewardship seminar preceded the convention. Leaders were Dr. Endress, Prof. Floreen and Prof. Walter Freitag, and Milton Fiene, LLM assistant director.

Next convention of Western Canada Synod will be the last. It will probably be called just before the organization of two new synods for western Canada in the new Lutheran Church in America.

CENTRAL PENNSYLVANIA

Christ Chapel, Gettysburg College, June 5-8

Merger approved 524 to 27

By VIGGO SWENSEN

GETTYSBURG, PA.—Characterized by President Dwight F. Putman as a "silent synod," the 836 delegates to Central Pennsylvania's convention lived up to the label during business sessions by hearing reports from boards and agencies without comment, and calling for the question on church merger without debate.

The vote ratifying the Agreement of Consolidation between four Lutheran church bodies was 524 to 27.

Only three items aroused debate: pastors' salaries, the purchase of Camp Nawakwa, and budget priorities.

In 1959 the synod convention recommended a minimum salary of $4,500, and urged congregations to pay something toward parsonage utilities and the pastor's auto expense. Now the synod executive board proposed the same base salary but with full payment of utilities, family protection and pension coverage, at least $500 car allowance, and one month's vacation.

President Putman greets Dr. Ralph W. Loew, ULC representative to Central Penn Synod

Some lay delegates were for raising the base to $5,000, and nearly succeeded. But it was pointed out that raising the minimum would defeat the main purpose of the executive board's recommendation, which was to encourage the 103 below-minimum parishes to raise salaries and fringe benefits. The original motion prevailed.

THE OFFER of the Board of Parish Education to sell Camp Nawakwa to the synod for $50,000 was brought to the convention by Dr. Walter Freed, of Sunbury, president of the ULCA board. Discussion continued during three sessions.

Dr. Paul Reaser, of Gettysburg, proposed a counter-offer of $25,000 with the offer of additional money for establishment of a camp leadership fund. A motion by Dr. George Berkheimer, executive secretary of the ULCA Board of Pensions, finally carried. This empowered the synod's executive board to negotiate.

No fault was found with any items of the $3,369,093 budget for 1962. But some delegates were dissatisfied with the low priority accorded to certain projects.

One was $50,000 for the Susquehanna University chapel fund, which was placed in Part II of the budget and thus would be appropriated only after all Part I obligations, including amounts for Gettysburg College and Seminary, had been met in full. Finally the convention agreed to place the chapel fund in Part I. Rising student enrollment at Susquehanna was cited.

Dr. Ralph W. Loew, of Buffalo, was the ULCA representative. He declared: "The congregation must be responsible beyond the local situation if it is to fulfill its mission in the changing world. The ultimate goal of the church is to serve as the conscience of society."

Dr. Martin Tozer, synod superintendent of home missions, and Dr. Alfred Bartholomew, of the faculty of the Evangelical and Reformed Seminary in Lancaster, discussed rural church problems. They work as a team in advising pastors and congregations of union churches.

Wallace H. Alexander, of Penbrook, and George W. Hoffman, of Casebeer, were elected to the executive board.

Delegates and officers of Slovak Zion Synod are shown at their convention in Cleveland

SLOVAK ZION

Dr. Martin Luther Church, Cleveland, Ohio, June 5-8

Synod to remain in new church

By MARGURITE G. MIHOK

CLEVELAND, OHIO — Approval of the merger was voted by acclamation at the 43rd convention of the Slovak Zion Synod. But the synod exercised its option to remain as the Slovak Zion Synod of the Lutheran Church in America, by a vote of 60 to 3.

In view of the new church's organizational structure, the synod also agreed to maintain a full-time paid president. This officer will be elected at the 1962 convention and will assume office in 1963 when the merger is consummated.

The present officers were re-elected to serve until December 1962. They are Dr. John Zornan, president; the Rev. John Shintay, secretary, and the Rev. George Churlick, treasurer.

Dr. Charles M. Cooper, president-elect of Pacific Seminary, was the ULCA representative. He emphasized stewardship and answered questions relating to the merger.

Dr. Igor Bella, of Hamma Divinity School, spoke on "The Ministry Yesterday, Today, and in the Future."

David Kovach, of New York City, was ordained. He will serve St. John's Church, Nanticoke.

Date and place of the next convention was left to the cabinet for decision.

ULCA

Two New Secretaries Fill Long-Range Program Staff

THE LONG-RANGE PROGRAM of parish education, preparing educational materials that will be used by six million Lutherans, now has a full staff for the first time since its work began, it was announced in Philadelphia.

Dr. S. White Rhyne, executive secretary of the ULCA Board of Parish Education, said the addition of two Augustana Church pastors has brought the staff to full strength.

They are the Rev. James P. Claypool, of Salem Church, Chicago, and the Rev. Arvid E. Anderson, of Christ Church, Waterford, Mich. Pastor Claypool joined the Long-Range staff June 15, as field secretary for promotion of family education. Pastor Anderson will become enlistment secretary late this summer, directing a program for enlistment of workers and pupils for church schools and other parish educational agencies.

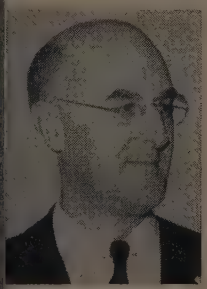
J. P. CLAYPOOL

A. E. ANDERSON

The Long-Range Program is a co-operative venture of the Boards of Parish Education of the ULCA, the American Evangelical, Augustana and Finnish Evangelical (Suomi Synod) Lutheran churches. The joint staff has been preparing a common curriculum of parish education to be used by the four church bodies, which plan to merge next year into the Lutheran Church in America.

Rhoads Heads Church Court

PAUL H. RHOADS, an attorney of Harrisburg, Pa., was elected as the new president of the ULCA Court of Adjudication and Interpretation. He succeeds the late Dr. Robbin B. Wolf, of Pittsburgh.



PAUL RHOADS

At a meeting in New York on June 5, the court elected Dr. Henry H. Bagger, president of Philadelphia Seminary, as vice president; Dr. Richard H. Gerberding, of Mound, Minn., as secretary, and Judge Lawrence F. Speckman, of Louisville, Ky., as clerk.

The court consists of six pastors and three laymen, "learned in the doctrine, the law and the practice of the church." Other members are Dr. H. Grady Davis, Maywood, Ill.; Dr. Karl W. Kinard, Columbia, S. C.; Dr. John Schmieder, Kitchener, Ont.; Dr. Thomas D. Rinde, Fremont, Neb., and Judge Charles B. Zimmerman, Springfield, O.

"Davey" on 164 TV Stations

"DAVEY AND GOLIATH," the popular children's religious television series produced by the United Lutheran Church in America, is now being carried on 164 television stations in the United States and Canada.

Ten TV stations—in New York, Philadelphia, Los Angeles, Fresno, Calif., Detroit, Schenectady, Atlanta, Seattle, St. Louis and Johnstown, Pa.—are carrying the animated series in color.

Davey and Goliath is being distributed in the United States by the Broadcasting and Film Commission of the National Council of Churches and in Canada by the Canadian Lutheran Council. Sixteen Canadian stations are now carrying the series.

75 Attend Hartwick Vocations Conference

By CLAYTON G. VAN DEUSEN

ALBANY, N. Y. — "The most inspiring talk I've ever heard."—"The topic on missions was wonderful."—"Good speakers—knew what they talked about."—"Cleared up many questions about work in the church."—"The conference was very worthwhile, and stimulating."

These are written comments of a few teenagers after the Conference on Church Vocations, sponsored by the Hartwick Conference, held at Hartwick College, Oneonta.

Conference leaders: Dr. John Garhart, Pastor Clayton Van Deusen (program leader), Sister Sally Tschumi, Pastor A. R. Gibson, Miss Helen Evans, Dr. R. W. Loew

Seventy-five young people, mostly high school juniors and seniors, attended at the invitation of the Committee on Higher Education and Church Vocations. Their eyes were opened to new ideas and concepts about church vocations, as evidenced by the questionnaires returned by half of the group.

Each boy and girl was placed in two workshops. Dr. Ralph W. Loew, former president of the ULCA Board of Foreign Missions, presented mission work, and the Rev. Allan R. Gibson, of Reformation Church, Rochester, led the discussion on the ministry for the boys.

Miss Helen Evans, secretary of the BFM, and Sister Sally Tschumi, field secretary of the Board of Deaconess Work, conducted the sessions for the girls.

The Rev. James K. Hilton, of St. John's, Altamont, was chaplain for the day. A "reaction period" presented four young people, who expressed their response to the respective workshop experiences. Culminating the program, Dr. Eugene Umberger, president of Hartwick Conference, spoke on "The Mission of the Church."

"The church is not called to have the best of everything," he said. "It is called to sacrifice. If you have learned to sacrifice, you don't have the best of everything—you can't afford the best, you've given it away. Our service in the vocation to which God calls us must be sacrificial to be genuinely Christian."

Some measure of the impact of the conference is revealed in the acknowledgment by 22 young people that they had received a new, or increased interest in church work.

TWO RURAL CHURCHES ran a vacation Bible school co-operatively last summer and are repeating this year. They are St. Paul's, Wurtemburg, Rolf Eschke, pastor, and Rock City Memorial Chapel, Erwin Jaxheimer, pastor.

ATONEMENT CHURCH, Saugerties, celebrated the 30th anniversary of Pastor Walter Cowen's ordination.

THE REV. ALVIN MESSERSMITH, pastor of St. Paul's Church, West Camp, was elected president of the Saugerties Area Council of Churches.

Greenville Church Burns Mortgage, Starts New Building

By A. KENNETH HEWITT

Pastor Frick turns first spadeful as John Drake, building committee head, looks on

COLUMBIA, S. C.—The burning of a mortgage may not be unusual, but when a mission congregation burns a mortgage ten years ahead of schedule, goes off mission board support and breaks ground for a new educational building, all within 45 days, it becomes news.

This phenomenal sequence of events was climaxed in the ground-breaking ceremony conducted at St. Michael's Lutheran Church, Greenville, S. C., by Pastor J. Milton Frick on May 28.

The new addition will provide eight classrooms planned for use of the new educational materials of the ULCA, with facilities for a day kindergarten. It will also house the pastor's study, a work room, and utility space for cooling and heating.

KING'S MEN CRUSADE for church attendance between Easter and Pentecost was conducted in a larger number of congregations in South Carolina this year. In this program the United Lutheran Church Men conduct a visitation of members to invite attendance at services. (*turn to next page*)

Covering the Carolinas on Close Schedule

DR. F. EPPLING REINARTZ could use a helicopter to meet his crowded speaking schedule. He preached the baccalaureate sermon at Clemson College in South Carolina at 11:15 one Sunday morning, then drove to Hickory, North Carolina, 160 miles away, to preach the Lenoir Rhyne College commencement sermon at 4:30 on the same day.

Dr. Reinartz arrived in the wings of the auditorium stage at 4:50, just seconds before President Voigt Cromer concluded his introduction of the speaker.

Southerners have given Dr. Reinartz very little time for rest since he moved to South Carolina. He is busy enough, of course, administering the affairs of rapidly expanding Southern Seminary.

But a quick glance at his schedule indicates that since coming to Columbia five months ago, his extra-curricular activities have included 39 preaching and speaking appointments, and attendance at 14 conferences and five synod meetings.

DR. REINARTZ

SOUTH CAROLINA . . .

The effort has been profitable where it has been undertaken. One congregation reported an average increase of 154 per Sunday over the same period of last year.

FIRST COMMENCEMENT held under the administration of the new president of Newberry College, Dr. A. G. D. Wiles, was conducted on Setzler Field on June 4 with over 2,000 people in attendance.

The graduation address was made by Dr. Robert S. Hall, chaplain at The Citadel, Charleston, S. C. Thirty-six graduates r ceived the B.A. degree, and 63 received th B.S. degree. Fifteen received business ad ministration certificates.

THIRTY-TWO PASTORS were enrolled in th graduate school from May 29 to June 16 a Southern Seminary. Courses were "Th Theology of Worship," taught by Dr. Ed ward Trail Horn III; "The Theology of S Paul," taught by Dr. Robert P. Roth; an "The Theology of the Major Sects," taugh by Dr. George F. Schott.

MARYLAND

Churches Acquire Sites For Building Projects

By J. FRANK FIFE

BALTIMORE — More church sites, and ground for expansion, have been acquired by Maryland Synod churches. Dr. Karl S. Henry, of the Board of American Missions, visited mission fields early in May and approved chosen sites. He also inspected fields considered for future development.

CHRIST CHURCH, Lexington Park, has purchased a four-acre site on the main road from Washington.

ST. PAUL'S CHURCH, Lutherville, bought a two-acre tract adjoining the present property.

SEABROOK MISSION, being developed by the Rev. William W. Stremel, has purchased a three-acre site. Organization is planned in September.

REDEEMER CHURCH, Damascus, called the mission developer, the Rev. Thomas F. Sinn, as its first pastor. He was installed May 14.

GROUND WAS BROKEN June 27 for the new Lutheran Hospital of Maryland.

THE REV. ROSS R. HIGHBERGER has resigned as executive secretary of the Baltimore Inner Mission Society. The Rev. S. P. Eccard has resigned as the society's case worker.

PENNSYLVANIA

Muhlenberg Trustees Vote To Reshape Sports Policy

By HENRY W. SNYDER, JR.

ALLENTOWN, PA. — Muhlenberg Colle has adopted, by unanimous vote of the tru tees, a plan to reshape its program of i tercollegiate athletics.

Eligibility for scholarships, beginning wi the fall of 1962, will be solely on the ba of economic ability and financial need. T school will reshuffle its athletic schedul in a four-year changeover to compete w "institutions whose enrollment, academ standards, and athletic policies are similar ours."

This means Muhlenberg will comp against schools like Ursinus, Swarthmo Haverford, and Johns Hopkins. The coll will do away with the present nine-mem athletic committee and abolish a spe fund for aid to athletes.

"There will be no place for independ contributions by people to the athlet said President Erling Jensen. "We hope t those who gave to this fund (about $6, last year) will now make their contributi to the general scholarship fund." The re of the trustees, overwhelmingly endo by the faculty, points out that "the edu tional purpose of the college is paramo and although athletics admittedly have t

place in collegiate education, they must be an integral part of the total educational program."

RECENT SUPREME COURT decisions upholding the Pennsylvania Sunday "Blue Law" will not change the present situation very much in the Lehigh Valley. Lehigh County District Attorney George J. Joseph has said that he will prosecute if local enforcement officers make arrests but there will be no initiative by the district attorney's office.

GOOD SHEPHERD HOME expansion fund campaign has gone well over the top, with cash and pledges totaling $425,424. The campaign will finance a new three-story building for 50 crippled children and young adults.

Emmaus Church Organized

HOLY SPIRIT CHURCH, a self-supporting congregation, was officially organized in Emmaus, Pa., May 14, with 84 charter members. The congregation also has 46 baptized children. Interested persons had applied to the Pennsylvania Ministerium last June for guidance in starting a congregation. Dr. Ralph Boyer represented the synod and preached the sermon at the organization service.

The congregation is currently meeting at 834 Jefferson St., Emmaus. Muhlenberg College Prof. David Thomas has been supplying the pulpit. A committee has been appointed to find a full-time pastor.

NATIVITY CHURCH, Allentown, is raising funds to begin construction of a new church and school facilities on Tilghman St. near Beverly Drive. The mission congregation has been worshiping for several years in a house in Parkway Manor.

MUHLENBERG MEDICAL CENTER will receive $100,000 from the estate of Mrs. Susie E. Bachman, widow of a Bethlehem druggist. The new Lehigh Valley Lutheran hospital is now treating patients in its first unit, a 92-room building for the chronically ill. Dr. Ben Barnes, of Allentown, is the new hospital chief of staff.

GOING TO EUROPE THIS SUMMER?

Worship with fellow Lutherans
All Services in the English language

ENGLAND

London: St. John's, 8 Collingham Gardens, London SW5
11 A.M.—6:30 P.M.
Rev. William E. Wegener
Tel. Fre 0747

Theddingworth (Midlands—near Market Harborough): Holy Trinity, Holthorpe Hall
11 A.M.
Rev. Jerry Moe
Tel. Husbands Bosworth 257

Corby, Northamptonshire (Midlands): St. Paul's, Stuart Road (Town Center)
6 P.M.
Rev. Wayne C. Stumme
Tel. 3980

Birmingham: Edgbaston Church, Francis Road
3:30 P.M.
Rev. A. Monstovics, 170 Hagley Road
Tel. Edg 3096

N. IRELAND

Belfast: Lutheran Church, 137 University Street
11 A.M.
Rev. David C. Hoecker
Tel. 28320

NORWAY

Oslo: The American Lutheran Church, Ingeniörnes Hus, Rosenkrantzgatan
10 A.M.
Rev. George Aus, Dalsveien 46, Stemdal

GERMANY

Berlin: St. Annen Church, Dahlem Dory
8:30 A.M.
Rev. Frederick Otto, 88 Clayalle, Berlin-Dahlem

Garmisch-Partenkirchen (Bavaria): Garmisch Lutheran Church
10:45 A.M.
*Dr. Henry W. Opperman

Oberammergau (Bavaria): Lutheran Church
8:15 A.M.
*Dr. Henry W. Opperman

Romsau (Bavaria): Lutheran Church
9 A.M.
*Dr. George W. DeLawter

Berchtesgaden: Lutheran Church
2 P.M.
*Dr. George W. DeLawter

SWITZERLAND

Geneva: The Evangelical Lutheran Church, Rue Verdaine 20 (Bourg de Four)
11 A.M.
Rev. Lowell Albee, Jr., 18 Rue Dancet

**American Tourist Pastors*
July 1-August 15

Talk Heard of Separate Allegheny Synod After Merger

By ROBERT G. SANDER

JOHNSTOWN, PA.—Even before the Lutheran Church in America comes into being there has been some unofficial talk in the Alleghenies that the new Central Pennsylvania Synod will be of such a size as to be unwieldy.

There might be some justification, it is being said, for the formation of a new synod on the lines of the old Allegheny Synod. The Allegheny Synod was organized in 1842 and was one of the four synods which merged into the Central Penn in 1938.

An early draft of the set-up of synods in Pennsylvania had called for division of both the Ministerium and Central Penn, but later this suggestion was set aside and bot synods, with few modifications, will remai about the way they are.

Any division within Central Penn ca obviously not come at the merging conve tion in 1962 since synodical boundaries a "frozen" for that meeting. Such a divisio would have to await the 1964 convention the church.

Laymen Organize to Aid Homes

TO PROMOTE INTEREST in the Alleghe Lutheran Homes, laymen in the six-coun area of the two conferences have formed Committee of 150. John F. Wilson, act member of First Church, Johnstown, is t first chairman of the group. Sub-chairm will be chosen in each of the six counti Gifts will be solicited to reduce the indebt ness on the homes.

VACATION BIBLE SCHOOLS and services ordination dot the calendars of churches the East and West Allegheny Conferen in the early summer. One and two we vacation schools have been planned in m of the churches. One of the largest is Bethany Church, Altoona, where over children were expected to enroll.

John A. Rodgers, first son of Mt. Calv Johnstown, to enter the ministry, was dained in Mt. Calvary on June 18. Ja H. Fisher, a member of Christ Church, tysburg, called to be assistant pastor at Church, Johnstown, will be ordained in Church July 2. Howard A. Hazen, a m ber of St. Paul's Church, Altoona, calle be assistant pastor in Zion Church, Hs burg, will be ordained in Zion July 9.

CAMP SEQUANOTA, the leadership can the East and West Allegheny Confere again observed the last Sunday in Ju "Camp Sunday." Members of the 144 gregations of the two conferences ha opportunity to visit and see the camp ties. The Rev. Robert G. Sander of J town spoke at the vespers service.

IN MIAMI, FLORIDA

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WEEKDAYS
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Worship with us in beautiful . . .
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S.C. School: 8:30 & 9:45 a.m.
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Rev. Ben A. McCracken, Asst. to the Pastor

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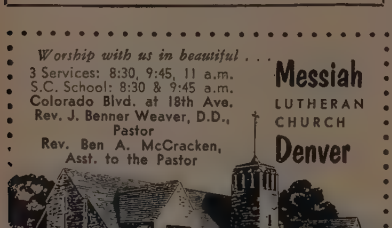

St. John's in Boyertown Celebrates Its 150th Anniversary

BOYERTOWN, PA.—St. John's Evangelical Lutheran Church celebrated its 150th anniversary in May. Dr. Samuel Kidd, newly elected president of the Pennsylvania Ministerium, preached at the service May 28.

Other speakers during the month of celebration included Dr. Karl S. Henry, of the Board of American Missions, and the ministerial sons of St. John's, Dr. Clarence H. Swavely, Dr. Charles F. Brobst and Pastors Ernest A. Weber, Elwood Schwenk, Jesse B. Renninger and Jacob A. Longacre.

PASTOR MILLER DR. KIDD PASTOR BLANK

St. John's Church pastors with new Ministerium president

The Rev. Fred S. Blank is pastor, and the Rev. R. L. Miller is assistant pastor of the congregation. St. John's began in 1811 as a union church, and in 1872 built its own church. Renovations and additions were made at intervals from 1893 to 1950. The congregation now has a confirmed membership of 2,106.

The Sunday church school has an enrollment of 1,107, with a staff of 132 workers.

UNPLANNED OBSOLESCENCE

"Planned Obsolescence" occupies a place on the front page of the journals of the day. Reputable authorities declare that cars, homes, and gadgets exhibit a definite trend to serve only for a very short time by virtue of the plans of their makers.

But "Unplanned Obsolescence" presents a more serious problem. In the field of insurance disturbingly large numbers of people are buying policies which will fail to meet the needs of the purchaser at a critical moment.

The Presbyterian Ministers' Fund strains every effort to make this situation impossible. Clergymen need contracts which will protect them now and help them hereafter. The dread of finding that an insurance policy is a broken reed where it was expected to be a rock of dependence motivates the Fund's service.

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Board Gives Grants in Aid To Colleges and Seminaries

TWENTY LUTHERAN universities, colleges and seminaries will receive $183,000 in grants next year from the ULCA Board of Higher Education. The funds were allocated at the semi-annual meeting of the board in New York.

Dr. Robert Mortvedt, executive secretary, listed these ULCA institutions which will receive board aid:

California Lutheran College, $12,000; Carthage College, $8,000; Hartwick College, $7,000; Lenoir Rhyne College, $7,000; Marion Junior College, $6,000; Midland College, $12,000; Newberry College, $15,000; Roanoke College, $8,000; Susquehanna University, $8,000.

Also, Thiel College, $11,200; Wagner College, $7,000; Waterloo College, $10,000; Central Seminary, $12,000; Chicago Seminary, $10,000; Pacific Seminary, $20,000; Luther Seminary (Saskatoon), $5,000; Southern Seminary, $9,000, and Waterloo Seminary, $7,500.

Dr. Mortvedt also announced scholarship grants totaling $89,000 to 101 Lutheran students for the 1961-62 academic year. The recipients will study at 53 universities, colleges and seminaries in the United States, Canada and Europe.

Saltzer Quits Pension Board

PHILADELPHIA, PA.—J. Blaine Saltzer has resigned as treasurer of the ULCA Board of Pensions, effective July 31.

"Relocation of the Board of Pensions in Minneapolis makes necessary and desirable the severance of a relationship which has been highly rewarding and pleasant in all of its aspects," Mr. Saltzer wrote to the board's executive committee. He said he would be associated with Drexel and Company, a Philadelphia investment banking firm.

Mr. Saltzer came to the Board of Pensions in 1951 from the faculty of Gettysburg College. The board accepted his resignation with regret, commenting that his service had "produced results which have benefited directly every participant in both the Contributory Pension Plan and the Limited Pension Plan."

Red Rose Paid as Rental

LANCASTER, PA.—Zion Church, Manheim made its symbolic rental payment of "one red rose" on June 11, fulfilling a requirement in the deed of Baron William Stiegel, famous ironmaster and glass maker when he gave the church site in 1772.

Dr. Stewart W. Herman, director of the Committee on Latin America, Lutheran World Federation, was the principal speaker at the 68th annual Feast of Roses. U.S. Senator Hugh D. Scott presented the rose to Mrs. Don Shettel, of Harrisburg, who represented the Stiegel heirs.

The Rev. Frederick Michelson, pastor of Calvary Church, Chillicothe, Ohio, preached the memorial sermon.

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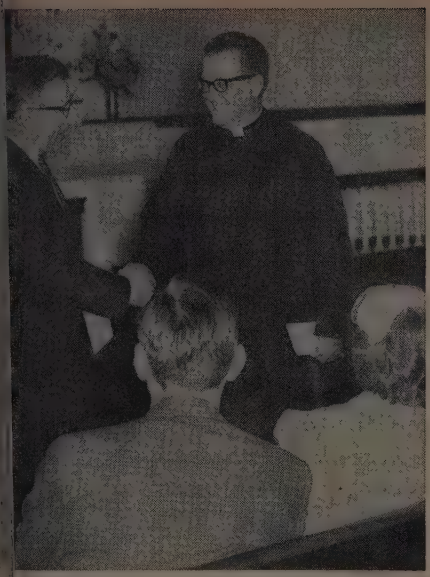

Outstanding Lutheran Layman

Norman E. Bischoff receives testimonial scroll awarded by Lutheran Federated Clubs for the "Outstanding Lutheran Layman." Citation was presented by Pastor Joseph K. Peaslee at Mr. Bischoff's home church, Olivet, in Sylvania, Ohio. Mr. Bischoff has served on executive board of Ohio Synod, board of Wittenberg University, and ULCA Board of American Missions. He has attended every ULCA convention for the last 25 years.

Dr. Mattson Resigns at Central

FREMONT, NEB.—Dr. Edward J. Mattson has resigned as professor of practical theology at Central Seminary. He will continue his studies in Europe, in the field of social psychology and related areas.

A graduate of Muhlenberg College and Philadelphia Seminary, Dr. Mattson took post-graduate work at the University of Pennsylvania and Temple University, receiving the S.T.M. and S.T.D. degrees. He was in the pastorate from 1927 to 1941, in the military chaplaincy 1941-46, and in Lutheran welfare work 1946-54.

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Sample single life rates: age 65—5%; age 70—5.5%; age 75—6.3%; age 80 and over—7.4%. Rates for two lives are slightly lower.

In addition to satisfaction, safety, convenience and attractive return, your gift annuity offers: ❸ important tax-saving advantages on your tax return the year agreement is made plus ❹ annual tax-saving benefits on a substantial portion of each year's return thereafter.

Example: widow age 81 recently contributed $7500 under single life annuity agreement. Her lifetime guaranteed return is 7.4%. $508.94 of her $555 annual income is not subject to tax. The gift value of the annuity was $2,918.47 deductible on her Federal Tax Return. Her congregation was named remainder beneficiary.

For further information as to how a gift annuity agreement might benefit you, write or call

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"Now kiss the bride," said Pastor Wetzler—and this is what happened

"... *and plight thee my troth*"

SIXTY COUPLES reaffirmed their marriage vows at a special service May 26 in Salem Church, Minneapolis. Dr. Paul Luther Wetzler, pastor, gave a sermonette on ways of attaining and keeping domestic bliss, and told of "strangest happenings" at weddings during his pastorate. A reception in the church's Fellowship Hall was sponsored by the Marry Mates of Salem. Pastor and Mrs. Wetzler cut a huge wedding cake.

Religion and psychology . . .

EMOTIONAL PROBLEMS AND THE BIBLE

by George H. Muedeking

Here is a self-help book that shows what the Bible has to offer in helping the average person to overcome emotional problems. The help that Christians need and want in understanding themselves and in solving mental and spiritual problems can be found in the teachings of the Bible. The author approaches his task through consideration of such quandaries as anxiety, guilt, hate, intolerance, boredom, inferiority, loneliness, and doubt.

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LUTHERAN CHURCH SUPPLY STORES

(United Lutheran Publication House)

See Page 47 for Branch addresses.

MINNESOTA

Northwest Congregations Urged to Step Up Giving

By PAUL LUTHER WETZLER

MINNEAPOLIS — Northwest Synod President George Lundquist and the synod stewardship secretary, Pastor David Gerberding, are touring the congregations in behalf of increased benevolence giving.

They seek to impress each congregation with its responsibility to give as partners sharing responsibilities in the church at large. At the recent convention, the synod reaffirmed the "grace giving" system. But it was pointed out that unless generous increases are given, the synod will find itself short of its expected benevolence contribution as the merger approaches.

TRANSFIGURATION CHURCH, Bloomington, held first services in its new building May 21. Dr. Lundquist brought greetings from the synod.

Worshipers are greeted by an unusual 21-foot free-standing cross in front of the church. There is a 12-foot horizontal bar of multi-colored glass which captures and reflects light. It is intended to identify the name of the congregation. According to the New Testament account, Christ was "transfigured" and "His garments shone like the sun."

ST. PAUL'S CHURCH, Hopkins, is raising funds for a new building on a four-acre site. It will provide room for 188 worshipers.

DR. E. CLIFFORD NELSON, since 1922 professor of church history at Luther Seminary, St. Paul (ALC), has been appointed dean of the faculty effective Oct. 4. He was director of the Lutheran World Federation Assembly held in Minneapolis in 1957.

ENROLLMENT at the vacation Bible school of Salem Church, Albert Lea, was 292 this year. There was a staff of 63, led by Mrs. Lloyd B. Peterson, director, and Pastor George E. Dressler.

Offering of $92 on the first Friday was sent to help sponsor a daily vacation Bible school at the Rocky Boy, Montana, Indian Mission.

Vacation Bible School pupils and staff pose in front of Salem Church, Albert Lea, Minn.

Look at It This Way . . .

What Will You Make of Your Life?

A new 3-panel table top exhibit on church careers offers one good answer to this question.

Pictures and text tell about challenges and opportunities ahead for men and women who choose church occupations.

Your copy of this informative display is available free on loan, with instructions for use, from your Synod Vocations Committee. Be sure your group sees it. Act today!

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"Visit to Mary and Martha," 34 frame, sound-color filmstrip, for use on July 23, Primary-Adult Departments, Augsburg Uniform Series.
(VSD311R) $7.50

Write for Audio-Visual correlation list, giving suggestions for other Sunday school departments.

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See page 47 for nearest branch address

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ILLINOIS

BAM Provides $140,000 For Loop Site in Chicago

ULCA's BOARD of American Missions will contribute $140,000 in grants and loans to purchase a $450,000 property in the Chicago Loop for Christ the King Church, an Augustana mission congregation.

Dr. Donald L. Houser, board executive secretary, said $100,000 will go to the project as a loan. An additional $40,000 will be allocated as outright gifts during the next four years.

In addition, the United Lutheran Church Women have approved a $3,000 gift toward the purchase price.

The property is a three-story building at West Jackson Blvd. and Plymouth Court (see *The Lutheran,* June 7, 1961). It will be razed to make way for a new church building, on which construction will start probably in 1966.

Christ the King Church now worships in the second floor of an office building at 327 S. LaSalle St. An estimated 25,000 persons use the present facilities every year.

Camp Schedule Announced

SCHEDULE OF CAMPING at Alpine Lutheran Camp this summer is as follows: June 18-24, Seniors; June 25-July 1, Intermediates; July 2-8, Juniors; July 9-15, Intermediates; July 16-22, Juniors; July 23-29, Intermediates; July 30-Aug. 5, Juniors; Aug. 6-12 Intermediates; Aug. 13-19, Seniors; Aug. 20-26, Post Hi and College Week; Sept. 1-4 Family Camp Weekend.

A Lutheran Band Camp will be held for one week, with instrumental instruction for junior age children, at Long Lake Camp.

The camp, now owned by the Lutheran Council of Greater Chicago, will also host three weeks of family camping this summer.

SOCIAL WELFARE problems and events in the life of Christ are under study in adult workshops recently started at Unity Church Chicago.

Pastor Gordon, Erwin Anderson, Dr. Gilbert and Pastor Einerson at service in Beloit

WISCONSIN

Agricultural Missionary Commissioned for Liberia

By CHARLES A. PULS

MADISON, WIS. — Erwin Anderson was ommissioned as an agricultural missionary o Liberia at a service May 14 in Our aviour Church (ALC), in Beloit. Taking art with the pastors, the Rev. Robert L. ordon and the Rev. Einar T. Einerson, was r. Herman L. Gilbert, a secretary of the LCA Board of Foreign Missions.

Mr. Anderson studied at Augustana Col- g, Sioux Falls, South Dakota, and received s bachelor of science degree in the agricul- ral division of South Dakota State College 1959. He studied a year in Hamma ivinity School, and has taken special and aduate courses in agriculture. He made study of agricultural methods in back- rd areas.

During the past year he has been studying the School of Missions, Maywood, Ill. e will serve in the Lutheran Church in beria under the Board of Foreign Missions.

IN A GENERAL LETTER to pastors, North- st Synod Treasurer Walter O. Helwig inted out that benevolence gifts for the t four months were 10.24 per cent above the same period in 1960, but almost $100,000 less than the four-month budget.

SPRING CLOTHING DRIVE in Wisconsin, now completed, reports as follows: Milwaukee 60,000 pounds; Oshkosh 31,580 pounds; Sheboygan 32,100 pounds; Racine 23,500 pounds; Madison 46,360 pounds.

DIRECTORS of Pine Lake Camp announce the appointment of Mrs. Ed Winsor as manager for this season. Her husband, manager for several years, died recently. By the middle of May, three camps had already reported full registrations.

PLANS ARE BEING MADE by Wisconsin young people to fill buses for the Luther League convention in August at the University of Illinois.

Lutheran

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NEW MISSION FIELDS

New Lutheran mission congregations are being developed this summer in locations listed here. Persons living in or moving to the areas designated are invited to attend services. Mission developers assigned by the Board of American Missions are listed with each field.

FLORIDA
Casselberry—Ronald E. Miller
INDIANA
Indianapolis (East)—W. Donald Miller
MICHIGAN
Battle Creek Twp.—Chris A. Laursen
MINNESOTA
Tanners Lake—Glen M. Floe
MISSISSIPPI
Jackson (Northeast)—Fred W. Henkel
NEW MEXICO
Artesia & Carlsbad—E. Charles Anderson
NORTH CAROLINA
High Point (South)—Charles R. Huggins
PENNSYLVANIA
Aston Twp. (Phila.)—Kenneth W. Zimmerman
TEXAS
Big Spring—Donald T. Kenning
WEST VIRGINIA
Vienna—David A. Jensen
ONTARIO, CANADA
Brockville—Robert L. Henkel
Highland Creek (Toronto)—Bruno I. Ederma

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Dept. 15

The Upper Room

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——CHANGES OF PASTORATE——

ILLINOIS

PETERMAN, EDWIN D. From Faith Church, Glen Ellyn, Ill., assistant pastor. To St. Thomas' Church, St. Louis, Mo.

IOWA

SAMUELSON, DAVID. From Emmanuel Church, Hoisington, Kan. To Trinity Church, Estherville.

MARYLAND

MILLER, CLIFFORD R., JR. From St. John's Church, Rockville. To Immanuel Church, Manchester.

NEW YORK AND NEW ENGLAND

BOSCH, EDMUND A. From executive secretary, St. George Association, New York City Police Department. To Christ Church, Ozone Park, N. Y.

BROWN, DONALD. To Immanuel Church, Troy, N. Y.

GIBBS, EDWARD C. To St. Paul's Church, Terryville, Conn.

HOLST, ERNST F. From Redeemer Church, Orangeburg, N. Y. To Our Saviour Church, Schenectady.

NORTH CAROLINA

GOINS, SAMUEL E. From St. Matthew Church, Salisbury. To Good Shepherd Church, Goldsboro.

SWYGERT, ROBERT L. From St. Jacob's Church, Chapin, S. C. To Prosperity Church, Concord.

NORTHWEST

WILD, MARK L. To St. Luke's Church, Waukesha, Wis., assistant pastor.

PACIFIC SOUTHWEST

SHELDON, EDWARD A. From Good Shepherd Church, Concord, Calif. To Faith Church, Phoenix, Ariz.

VALBRACHT, EDWARD. From Calvary Church, Azusa, Calif. To Good Shepherd Church, Concord.

WETZEL, JOHN. To St. Philip's Church, Pacoima, Calif.

DECEASED

THE REV. HANS MOERTELMEYER, 67, died May 31 in Winnipeg, Manitoba. A native of Germany, he was ordained in 1922 following studies at the Lutheran Seminary in Kropp. He came to Canada in 1927, and for 27 years served the Beausejour-Green Bay-Golden Bay parish. He served at Ellerslie, Alberta, from 1954 to 1958, when he retired. For 18 years he was editor of *Der Synodalbote*, Western Canada Synod publication.

Surviving are his wife, Anne Lotte, and a daughter, Mrs. Lloyd Svendsbye. Funeral service was conducted June 5 in Zion Church, Beausejour, by Dr. G. A. Heimann and the Rev. Philip Schmidt. Burial was in the Beausejour Cemetery.

JUDGE CLAUDE T. RENO, former member of the ULCA Executive Board, died in Allentown June 11. Judge Reno was a justice of the State Superior Court from 1942 to 1953. He served on the ULCA Board of Publication, 1928-34, and the Executive Board, 1934-42. He was attorney-general for Pennsylvania, 1939-42.

THE REV. ARTHUR L. SMITH, 88, was found dead in his home in Gouldsboro, Pa., on June 9. It was thought that he died on June 6.

Born in Sand Cut (now Gouldsboro), Pastor Smith attended a Scranton business college and East Stroudsburg State Normal School, then taught in public schools for three years. He was graduated from Muhlenberg College in 1903 and Philadelphia Seminary in 1906.

He was a home missionary at Ricketts, Pa., until 1913, then was called to Trinity Church, Mildred, Pa., where he served until his retirement in 1946. He was unmarried. During his lifetime he was interested in cryptanalysis, and gained a national reputation in this field. At times he served the United States government in code problems.

Funeral service was conducted June 12 in Grace Church, Gouldsboro, by the Rev. Edward R. Zvirbulis, the Rev. George W. Fritch, and Dr. Claude E. Schick. Burial was in the adjoining cemetery.

WANTED—KINDERGARTEN TEACHER for Texas Christian Day School. Desirable if also capable of filling position of organist and Choir Director. Lutheran Christian Day School, 2711 West Michigan, Midland, Texas.

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FOR YOUR INFORMATION

AD POLICY

THE LUTHERAN will NOT accept ads urging church organziations to offer items for resale for church profit. Ads seeking individual agents and in which no mention is made of church organizations or church profit are acceptable.

IN CONCLUSION

MAYBE WE WENT a bit out of bounds this week in pulling the little item about Judge Luther Youngdahl into the "Church in the News" section (*page 5*). It isn't a church-related story. But when the New York *Times* printed a two-column profile highly favorable to Judge Youngdahl, stating that "he is an active Lutheran layman," I couldn't resist.

No doubt it's childish to point with pride to a man who is prominent in government and to emphasize that "he's a Lutheran." Perhaps we do it because there are so few such men. It's notable that a majority of the Lutherans who have become famous in public life were brought up in the Augustana Church.

One thing I'm looking forward to in the merger is that we will be associated in the new church with people who have been a little sharper in speaking up for social justice and civil rights than we have been. These people of Swedish, Danish, and Finnish background seem to have a better tradition in such matters than the rest of us.

A strong case can be built for the assertion that each church has a distinct religious-social character that shows up clearly in the people reared within it. Dr. Gerhard Lenski proves this case, it seems to me, in his new book, *The Religious Factor.*

THERE WAS much discussion of this subject last year when a Roman Catholic was a candidate for the U.S. presidency. I took the position that a man should be judged on his own record, not on his church membership. John Kennedy had shown during a dozen years in public life that he was not a typical Roman Catholic. If the candidate had been John McCormick, also a Boston Irishman, there would have been a different situation.

Plenty of Protestants are insensitive on basic questions of social justice and civil rights, and there's no point in whacking the Catholics for their low level in such concerns. Half the members of the John Birch Society, I understand, are Roman Catholics, but Robert Welch, their Führer, is not.

However, the only clergyman on the council of this society is a Roman Catholic priest, Richard Ginder. He writes a column concocted of fantastic nonsense each week in one of the most widely circulated Roman Catholic periodicals, *Our Sunday Visitor.*

FATHER GINDER warmed up in one of his columns this month some of the stale lies about "Reds" in the National Council of Churches. Somehow he managed to bring in the familiar item about "seven Protestant ministers" who made a trip to Yugoslavia "when Tito was still friendly with Stalin." He said "of those seven, at least two were Communist Party members, and the rest had been fellow-travelers."

One of the seven, as you may remember, was Dr. Samuel Trexler, then president of the United Lutheran Synod of New York, who was about as red as a summer apple. But truth can't be permitted to stand in the way of the John Birchers.

Fortunately for us, we United Lutherans are merging our church with Augustana, AELC, and Suomi, not with the Roman Catholics. I'm hopeful, though, that a majority of the Catholics — although brought up within the isolation of their parochial school system—will discover democracy eventually.

—ELSON RUFF

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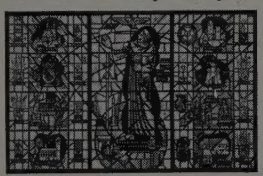

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